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PSYCHIC SCIENCE

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OCTOBER, 1936

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EILEEN GARRETT

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Vol. XV

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EDITORIAL NOTES

The study of Mediumship, its demonstration and the conditions under which it may most suitably be made use of in the modern world, is the chief reason for the existence of the College. Several articles presented to our readers in this issue of the College Journal deal with mediumship. They throw fresh light, for students who wish to press beyond the fact of personal demonstration—the necessary beginning for all—upon the invisible forces which operate through mediumship and the psychological and physiological effect upon the truly mediumistic person of the action of these forces.

* * *

In one article, Miss Gibbes, without whom we might say, humanly speaking, we would not have had the crowning mediumship shown by Miss Geraldine Cummins, shows us, by much arduous research in the writings and scripts over a period of years, how the 'forces' have made themselves known, how patiently the right time and opportunity had to be waited for, how reluctantly that force which had been valuable in early work was displaced by another suitable for new work. We note the struggle and the emotions which arose, and it is in the course of these that the medium needs a friend and adviser who can strengthen her in her decision as to what work is worth doing through her gift at any particular moment. The prophet (the seer) must be master of his spirits, but this is not easy for the sensitive who is the battleground of the forces and personally involved.

Miss Gibbes declares, in no uncertain voice, her conviction

that these controls. Astor, Silenio and others, have proved themselves entities, separate from each other and from their medium, and we connect here with Mrs. Eileen Garrett's address to the College and the resumé of her work by Dr. Elmer Lindsay, a distinguished American physician, who speaks out of personal knowledge of her mediumship.

Mrs. Garrett was the first to submit to psychological tests, and this encouraged Mrs. Osborne Leonard and Rudi Schneider to do the same. Now she has led the way in physiological tests, which, given suitable medical men in this country, may encourage other mediums to allow similar investigation. I have examined the medical analysis of these tests of blood pressure, sugar content, etc., and those made under the influence of drugs; these testify to extraordinary variations and will be published when the full report is made. Not all mediums will feel called upon to undertake such tests but there should be a few willing to be pacemakers in the practical demonstration of the objective reality of psychic states already well known and perceived by all serious students. Here is a contribution which only mediums can give and such work will tell on the minds of psychologists and of medical men.

* * *

In "Towards a Method of Evaluating Mediumistic Material," (*Bulletin XXIII* of the Boston Society for Psychic Research, Boston, Mass., 1936) Mr. J. G. Pratt and Dr. Gardner Murphy, speak of the significance of Mrs. Garrett's courage in the psychological tests at Duke University, and Prof. Rhine in the same bulletin says:—

"Probably a majority of those associated with mediums would have predicted failure under the stringent laboratory conditions that prevailed. The fact that failure did not occur is in part, due to the splendid working attitude of Mrs. Garrett."

"Such fears are not groundless; had Mrs. Garrett been overcome by them, they might have been fatal to the entire project."

It is noteworthy that the second series under stricter conditions actually yielded still better results.

Again, Prof. Rhine says:

"It is doubtful if there is another professional medium who would have braved the laboratory as she has done, and who would have worked throughout with so fine and co-operative an attitude at

every point. Without exception those who came into contact with her through the necessary trying period of research, further complicated by her illness, were highly appreciative of her splendid spirit."

We do not wish Mrs. Garrett to be an exception, but as she has said herself, a way-shower for others. And our need is just as great for a group of psychologists in Britain animated by as brave a spirit as those at Duke University.

That such experiments have a repercussion in other directions one may judge from the following extract from *What God Means to Me*, a new book by Upton Sinclair. The tests referred to have also impressed Dean Inge and driven a wedge in his determined scepticism :

"I have before me a pamphlet reprinted from *Character and Personality*, December, 1934, containing Professor Rhine's report on a series of tests which the laboratory made with the English Medium, Mrs. Garrett. In the telepathy tests one of the laboratory staff thought of one of the five designs, and the medium wrote down her mental impression. In other tests the agent looked at one of the cards, and the Medium said which one she "got." In order to remove the possibility of unconscious whispering or betrayal, some of these tests were made with the agent in one room and the medium in another. In 1,550 tests made in separate rooms, a higher score was recorded than in 1,975 tests made with the cards on the table face down before the medium. In one series of telepathy tests Mrs. Garrett scored an average of 13.4 hits out of every twenty-five. The odds against such a score being made by guessing are as one to the figure ten followed by 96 cyphers. I say that if anything can be proved on this earth, telepathy has been proved in the psychological laboratory of Duke University."

* * *

The Report of our Hon. Principal on recent voice mediumship experiments at the College, raises problems of a very different nature. Any Society which bears the expense and responsibility of bringing a medium from a distant country, does so on responsible assurance that such a medium can provide reliable evidence of her gift. But in her own country Mrs. Lydy works in a more emotional environment and has not been subjected to such close scrutiny, and her psychic force wilts under the strain, a not unusual occurrence, and not at all a proof of dishonesty or lack of psychic gifts.

Mr. Cox provides us with a very fair report, doing justice to the medium and to the investigators, and providing a basis for future examination, should Mrs. Lydy be willing to submit to this. It would certainly have been a help if Infra-Red photographs could have been taken of the trumpet in action, and it is always surprising that genuine mediums do not welcome such evidence of their power ; when they do not do so they show a distrust of their helpers.

Psychic Science, if it is to extend its borders, needs a new group of physical mediums to associate themselves with all the helps that we from our side can provide and which are proved not to be a hindrance to manifestations. We have the example of the Glen Hamilton Group in Winnipeg and others, that these helps are of the utmost value to Science and are not injurious to the medium.

We congratulate the Edinburgh College on the excellent Autumn syllabus, which has reached us, and it is good news to hear that Mrs. Christie, a Life Member of the B.C.P.S., now resident in Edinburgh, has agreed to give help in the supervision of the work. Mrs. Christie has had her own definite experiences, with Mrs. Garrett, Mrs. Vaughan and others, and has been a student for many years. This help will be specially valued by the Edinburgh Council, as Mrs. Miller, the Hon. Principal is, we regret to hear, still unable, from health reasons, to give the necessary oversight.



SCIENTIFIC TESTS OF MEDIUMISTIC STATES

ADDRESS BY MRS. EILEEN GARRETT ON HER
EXPERIENCES IN AMERICA

AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE, *23rd July*, 1936

In the Chair : DR. ELMER LINDSAY of U.S.A.

DR. ELMER LINDSAY :

It is a privilege and a pleasure to present to the British College of Psychic Science data for which one of its own workers is responsible. You ought to be proud, and justly so, to have among your own sensitives one who has contributed so very much of evidential data for the purpose of proving, or trying to prove quite finally that very Elusive Pimpernel, Survival.

Eileen Garrett has had and has, an outstanding record for consistently lending herself where real need or wherever additional data for scientific records was necessary to further establish and possibly prove that this interval of three score and ten is but a small span, and I am sure you would be interested in hearing a brief resumé of some of her experiments, many of which I have had the pleasure of attending.

One of the first experiments which she made in America was with Dr. Hereward Carrington, the well known psychic researcher, and one who has written very many volumes on the subject. He was the first one to use mechanical instruments and mechanical means, together with a psycho-analytical method, on subjects, mediums, sensitives, and so forth. He was trying to establish a thread, if possible a relationship, between the so-called Eileen Garrett personality and the extra personalities, and in order to do this he attached a galvanometer, which is an instrument of very fine recordings, to the wrist of Eileen Garrett, and then, by the usual psycho-analytical processes, such as word-association tests and the other things that they use, put down the records of the reactions which the instrument showed. Now he did this in the conscious state and he did this in her trance state, and the records

that he made not only did not show a thread of association, but they showed the greatest divergence and difference.

Now, in speaking of psycho-analysis, although chronologically it is out of order, I should like to mention here the experiments that Dr. William Brown, of Oxford University, did in England with her, saying to her that he would put her through a period of analysis over, I think, several months, although he warned her at the time of the possible danger, that, if she went through with this analysis, the extra personalities might be broken down and reassemble themselves with the so-called Eileen Garrett personality. Well, in her usual way, she said, "Go ahead," and his findings he read before the College, the Medical Council at Edinburgh, and they were also printed in the Bulletins of the Duke University at North Carolina, and as we know to-day (this was three years ago) there has not been the slightest difference in her mediumship, but only further adjustment, or relationship if you like, of an already finely adjusted conscious mechanism.

Next, Dr. Anita Muhl, that well known psycho-analyst of U.S.A. and California, performed an experiment with her, which is really one of the outstanding cases of telepathy. The experiment took place in Dr. Muhl's home in San Diego, California, where Eileen Garrett had never been before, and she did not know the house, the rooms, certainly not the interior thereof. Dr. Muhl had arranged previously with Dr. Svenson at the head of a Lunacy Commission in Iceland for a synchronisation in date and time, so that the telepathic experiments could be started evenly in both places. This was done in the conscious state. Now Dr. Muhl had present some psycho-analysts and other physicians, associates of hers. Mrs. Garrett was not only able to contact Dr. Svenson telepathically, but was able to describe the man, and said that his head had been injured, and therefore was bandaged, and there were difficulties. This was subsequently proven, because Dr. Svenson had unfortunately had an injury given to his head by one of his violent patients who had contacted him a little too closely. This experiment is outstanding from the fact that when it was checked up it was almost 100% perfect. The little difference there was lay in the fact that she said Dr. Svenson was telepathically conveying to her the number of a page, the

paragraph of a book that was on the library shelf in Dr. Muhl's home in San Diego, California, and said that if she would read that paragraph they would understand what he was trying to convey, and his difficulty. She said the page was 36, when they checked it up it was page 63. He also said he did not approve very much of the change she had made in the interior decorations, particularly in her own room, and in some of the old photographs that he used to see there. Remember, this experiment was made 6,000 miles apart.

Then there were experiments by Dr. Gardner Murphy, the well known psychologist. His experiments were also telepathic in the conscious state, and the findings and recordings are being printed later.

Then for two successive years, for over a month at a time, at the Duke University, under the auspices of Professors William McDougall and Professor Rhine, experiments in telepathy and in clairvoyance in the conscious and the trance states were made, and these experiments are tremendously important, because they were scientifically and technically checked and re-checked, and the results you can find in the Bulletins and publications of Duke University.

Then amongst the last experiments were some which practically put her to bed for over three months and we almost lost her. These experiments were of great significance and conducted by Dr. Cornelius Traeger, who is connected with the Roosevelt Hospital in New York and many others. He is a specialist in rheumatoid arthritis and cardiac conditions and his treatments are used here as well as in America. He performed these experiments and they should really be classed under the head of physiological experiments. Being a scientist he did not have a terrible lot of use for the so-called psychic, but he was open-minded, and therefore the experiments went on. He performed these experiments with his medical associates and with his laboratory technicians.

Now just as Dr. Hereward Carrington and Dr. William Brown have tried psychologically to knit together and tie a possible relationship between the conscious Eileen Garrett and the extra personalities, so Dr. Traeger in New York was trying to find a relationship or a non-relationship physiologically, by performing experiments such as blood-count, bleeding-time, clotting-time,

respiration, pulse, blood-pressure and cardiac records by an electro-cardiogram, as well as by injection of various drugs. Now, mark you, these things were not only done, but they were done three times; once for her, once for the 'Uvani' personality, and once for the famous 'Abdul Latif' personality. So you can well understand that she practically collapsed.

The results of these experiments were really so startling that Dr. Traeger, being a scientist and a medical man, hesitated to show them to his public. But finally he did, and at first they said "You are trying to spoof us." Because the electro-cardiogram records were quite opposed. For Eileen Garrett they showed one type, and for 'Uvani' a distinctly different type, and for 'Abdul Latif' they were tremendously different. When they tried some of the drugs, one drug particularly which ordinarily stimulates her in the conscious state acted in such a terrific way when the 'Abdul Latif' personality was in possession that complete collapse ensued, and the doctors and technicians just went around 'crazy and did not know what to do. When she came out of it Dr. Traeger said: "What should I have done?" In her characteristic way she said, "Why ask me?"

I am not going to detail what you know here of the many authenticated diagnosed cases made through the 'Abdul Latif' personality, many of which I have had the good fortune not only to witness but to follow through, but prefer just to say one thing more. While I am heartily in accord with and keenly interested in the scientific approach as being one of the finest and best methods of bringing understanding to the many, the cream of Eileen Garrett's work for many of us lies in the beautiful ancient wisdom teachings that come through her, teachings that are so profound and so wise that they can be authenticated and proven in their application in everyday living. Now there have been and are many mediums with great powers, but the uniqueness, if I may say so, of her mediumship is that she is not interested in her powers *per se*, but she is interested in the principles that lie behind life and living.

I take great pleasure in presenting Eileen Garrett.

MRS. EILEEN GARRETT :

Mr. President, Dr. Lindsay, friends—and those of you whom I do not know and who I hope will become my very good friends—please forgive me if I am not able to speak with my usual audacity to-night. Dr. Lindsay has rather taken the wind out of my sails. I never knew before that I was even valuable.

I do want to tell you a little about this physiological contribution, because I think it is going to be the beginning of a lot of new attitudes to mediumship. And those of you who sit with mediums must sometimes feel that we ought to depart a little from the emotional, and that a little scientific clearing-up within ourselves is necessary for us all—I might say once a year—to get us straight with ourselves.

I was not optimistic when I undertook these things with Dr. Cornelius Traeger and his colleagues. It was not even my idea. I had come to the end of the telepathic series and the clairvoyant series, and I think I was due for a little more mischief. I went to Dr. Alexis Carrel, who is the head of the Rockefeller Institute, which is the greatest of its kind in the world. I think perhaps Dr. Alexis Carrel is one of the cleverest men in medicine to-day. He gave me three hours of his time, and he said to me : “ Has it ever been proven that there is such a thing as an objective psychic state ? ” I thought for a little time. I was not very certain if I knew. I said : “ There are phenomena produced in a psychic state.” He said, “ Yes ; but a doctor might say that that was a state of neurosis, a state of hysteria, a state of fraud, conscious or unconscious. But you would have very great difficulty, I am perfectly certain, in getting a medical man to say that there was an objective psychic state.”

And if you come to think of it, that is really true.

Any of you who have suffered at all, as I have done, in the early days of mediumship, when I tried to run away from it, and tried to suppress it, will know that if you go to a doctor he may say, “ My dear, that may be just a little sex, or a little delusion, or was there insanity in your family ? ” But he certainly won't say, “ That is mediumship, that is something that ought to be developed.”

And Dr. Carrel saw this point and said, “ If you can go and

do something about that, I think you will be making a real contribution."

I wondered who would do it. I knew it was not any good going to psychic research for this ; it ought to be done in medicine. Fortunately. I know one or two very nice medical men in New York ; Dr. Elmer Lindsay is one—and they like me—I never know why ! I told Dr. Traeger of the suggestion. He said, " I am very busy, but I would be inclined to see what is happening along these lines. I don't think there is any difference at all. I don't think you are telling yourself a lie about these trance-personalities, I think they have grown up out of some suppression, some desire, out of, shall we say, a too vivid imagination. But, anyway, let us get on with them."

He said he was perfectly willing to give a period of six months to this study if I was willing to do the same.

Now the period of six months covered many many hours, sometimes out of every day we would work from nine to two, sometimes we worked in the evenings ; so that it really meant a great deal more than an ardent curiosity on his part, it meant an intense desire to get at the truth.

We had first of all to establish a normal *me*. We had to get at the time of day when I am least emotional, and we discovered that that would be, perhaps, in the morning. That too was the best time for him to work. Most of you who have regularity in your sittings do feel, perhaps, that a sensitive is at her best in the morning. I know I always am. And he felt that after the night, and if one had not looked at one's mail or answered the telephone or come in contact with any of the difficulties of the day, that the morning was a very good time to start. So he invariably started these experiments at 9 a.m.

We first established, as I said, the normal *me*. We got that very well established in the way in which Dr. Lindsay has told you. I think Dr. Traeger was hesitant about the trance personalities. I rather wonder if he was not almost a little ashamed to be, shall we say, dabbling with it ! So we did a good deal along the normal attitudes. Then he sent for the 'Uvani' personality, told him what he wanted to do and asked if there would be co-operation. He made it very clear he was not going to stand any nonsense. What he said went !

There was not going to be any what they call psychic conditions. And he certainly was not going to admit of them.

The 'Uvani' personality was intensely interested, as always, in the attitude of his mind, and said he would contribute what he could.

He was asked if the 'Abdul Latif' personality would come through. I am never very certain of 'Abdul Latif'. He came to an American gentleman, a friend of mine, I think some ten years ago, through me, that was the first I had heard of him, and he turns up here and there. I always had been very suspicious of him, but most of you know I am very suspicious of my controls anyway, and have a firm conviction that perhaps they are, after all, a little part of the unconscious Eileen Garrett. Anyway this was a good time to get 'Abdul Latif' and have him on the carpet, so to speak; he was going to face medical men who would really know if he had any knowledge of medicine.

He came very quickly. He diagnosed, without being asked, the technician's attitude to life, and later the technician's health. The technician, a little afraid and a little supercilious, took no notice of this, but some weeks later 'Abdul Latif' again said, "Now, my dear child, if you really don't take care of yourself you are going the way of your grandparents and your mother, who died of tuberculosis." The doctors by this time had got accustomed to 'Abdul Latif,' and they took a blood count of the technician. He had been suffering, and stayed away; he had thought of nerves and tiredness and worries at home and things like that. The blood count was very very low and might have really led to a chronic anaemia. They were very interested in this diagnosis, as also in asking 'Abdul' his point of view about the medicine of to-day and his attitude towards drugs. And he always seemed to be able to satisfy them that he knew something about it. This amazed me, because always I have taken him, in spite of the very fine work that he is alleged to have done through me, with a little grain of salt.

However, to get back to the physiological experiments; the controls were not permitted to speak. They had to come, and perhaps by a nod of the head or a sign, show that they were there—a rap if it was the 'Uvani' personality; two, if

it was the 'Abdul Latif' personality. They were not permitted the stage, so to speak. The idea of keeping them from speaking was this : Dr. Traeger believed that just as an actress takes on the character, shall we say, the characteristics of the personality she is portraying, so might it be possible for these control personalities to work themselves up into a state of difference were they permitted to speak. So speech was not permitted. They simply had to sit, twenty minutes or two hours, as the case might be. More often it was two hours. And they remained absolutely silent and quiet whilst these tests went on. The tests began to get very interesting, not so much about 'Uvani' and myself, although the characteristics are very definitely different ; but the characteristics between the 'Uvani' personality and the 'Abdul Latif' personality were so marked in their difference that this interested them very much. For instance, the blood-count, the bleeding-time and clotting-time : in my own case it takes perhaps three minutes for the bleeding to actually stop. I think in the case of 'Uvani' it only takes 33 seconds ; in the case of the 'Abdul Latif' personality, a minute and a half. The haemoglobin count changes very much ; I think my own count, when I am in very good health, is round about 70. The 'Uvani' personality is somewhere about 85. and in the 'Abdul Latif' personality there would almost be the haemoglobin quantity of a man suffering from very high blood-pressure, sometimes 110-115. The pulse changes with the 'Abdul Latif' personality and is retained at 110 and 112. The 'Uvani' personality drops sometimes to 50.

The cardiographs were the most interesting. The method of control is measured by the cardiograph as well as the activity of the heart. The method of the control became known to the doctors after about three weeks. They could see which individual personality was coming through, because they could tell by the actual emotional record of the graphs before the graph begins registering the heart activity.

Now my own heart is fairly normal ; muscular activities are shown to be very bad in my case, but in the case of the 'Uvani' personality the heart would show a very strong personality and in the case of the 'Abdul Latif' personality the heart itself, rather than the muscular activity, would show a

very great weakness ; again as though it might be the heart activity of an older man.

Now Dr. Traeger took these to Dr. Alfred T. Lewis of the Rockefeller Centre, and he had these cardiographs examined. He said, " Would you consider they had any relation one to the other ? " Dr. Lewis said, " No, I do not think it possible. He is, by the way, writing a paper on the cardiographs alone, and I think that will be very interesting. When we saw the very great difference in the heart changes, Dr. Traeger wondered, with my very bad state of health (and perhaps this throws a light on the fact that sensitives so often do have bad health), if the basic metabolism would change in further experiments. In the case of the ' Uvani ' personality (if you are familiar with medicine) it was akin to the Drain Stokes' Death Rattle. ' Uvani ' always tells the story of having been stabbed to death, and that would be in keeping with a man slowly bleeding to death. In the case of the ' Abdul Latif ' personality the breathing is rather from the top of the lung, and is suggestive—very long strokes—suggestive of a man who no longer breathed very much from the bottom. They are entirely different.

They then decided to do the blood chemistries, so I remained at the Wickersham Hospital, and there we did the blood chemistries ; three normals, then three abnormals. That means we had one of myself, one of ' Uvani,' one of ' Abdul Latif ' : then one of myself, one of ' Uvani ' and one of ' Abdul Latif ' ; and so on. We had them three times, through the day. They were even more startling in their significance. The emotional—shall we say the energy—the changes in the blood-count were very defined. For instance, if you were trying to tell somebody about the blood count of ' Abdul Latif ' you would have to say, " Here is a man who suffers from diabetes." Now there is nothing about that when you take the blood-chemistry of ' Uvani,' and nothing in my own. The ' Uvani ' blood-chemistry has a very great depreciation, however, and is entirely different from my own. It has a very little sugar content ; but in the ' Abdul Latif ' condition, that was the only thing they said.

Well, as Dr. Traeger said, " What are we to believe ? Are we to believe that this man was lying ? He comes back to us with a bad dose of diabetes." That really is not so, but the

change in the blood-energy is so thickened or defined that it seems almost as if this man must have diabetes.

At this point they began to wonder about the possibility of experimenting with drugs. They knew that my health is always affected by very bad bronchitis, and I had pleurisy in the winter, and I also suffer from asthma, as most of you know, and I use a great deal of adrenalin. So they wondered what the effect might be on the controls. The effect on them is the effect it would have on you, if you had been given a full c.c. for the first time : you would probably go cold, and shiver, and might have these shivering spasms for about twenty or twenty-five minutes. In the case of 'Uvani' the spasm lasted for twenty minutes, and in the case of 'Abdul Latif' he chattered quite badly and said "I don't like this very much." Now the cardiographs were entirely upset by the presence of adrenalin in both cases.

Following that they got anxious to see what morphine would do. I have myself a very strong idiosyncrasy to morphine. 'Abdul Latif' possesses none at all ; and with the 'Uvani' personality the heart did not change as it should have done under the control of morphine.

We then tried it with strychnine. This, as you know, should affect the blood and generally tone up the whole process. In the case of the controls, it made no difference at all. In the 'Uvani' personality rather was he able to overcome it, sending the blood count down. 'Abdul Latif' was not affected at all by the strychnine.

Then we tried with atropine, which, as you know, would rather suggest a passivity ; but 'Abdul Latif' was able to get a good deal of stimulation from the atropine. The 'Uvani' personality got very little, and myself, the ordinary passivity that does come from the normal use of belladonna or atropine, which I have to take from time to time.

So again we had cardiographs which were shown to the hospital, and the controls have no activity at all under the drugs ; they are able to dispense with the activity of them, apart from the one they should be most accustomed to, that is adrenalin, because so often before I sit I have to take an injection, and you would naturally imagine, if they were part of my personality, that they would be very accustomed to the

adrenalin. But this is the thing that affects them most vitally, and they were not able to throw it off.

I think that covers what we discovered. Remember that with the drugs, the blood count, the pulse, the respiration, the bleeding-time—they have all got to be done over again.

And there is one very interesting factor—interesting to me, and it may be interesting to you—the reflexes are entirely different between myself and the two control personalities. The reflexes in the 'Uvani' personality almost suggest, especially in the feet, a state of catalepsy; not the rest of the body. In the case of the 'Abdul Latif' personality, however, the right knee and the right leg become cataleptic. In my own case I have only the normal reflexes. That would explain, too, why some mediums feel very tired, as though they give out power through the feet and through the legs; because evidently the body is very affected. And we found, too, that abdominal reflexes are very much affected by the control personalities.

Now this interests me intensely, as it throws a great deal of light upon the health question. Many people say "Why are sensitives always so ill? Do they overwork?" I don't think it is a question of overworking. I think it really amounts to [this, that we do not know the forces we are using or the energy that is released in our bodies at all; and I think we go on doing it unconsciously, and those who work with us know as little about it as we do, and there comes a time when we are not able to dissipate all these energies in our work. I want to make that point because when I had the blood chemistries done and the controls were present they took the blood-tests over and over again and there seemed to be almost a hanging-over, if you know what I mean, of the diabetic condition. It seemed to last from about thirty to thirty-five minutes. That is a very long time to hold that energy in the blood after you have returned to a normal state. And that is what we are dealing with all the time; we are dealing with these chemical changes, and we really do not know how to cope with them or how to use our time so that we do make the best use of the chemical changes, and not have too many chemical changes per day in the body.

Dr. Traeger is going to make a point of that because he believes that if we knew more about these actual chemical

changes we should be able to work over a longer period and make much more use of mediumship. We think that we can sit perhaps an hour or, in my own case, I can sit for two without any difficulty whatever, but it is possible to be in trance for perhaps three or four hours one day and do excellent work, and to be in trance only for ten minutes another day and not be able to give the same results. And I suppose when we work as we do, giving two or three sittings a day, we are really calling on energies that at times we really do not possess. And I do feel that these physiological aspects that I have been able to set up will throw an important light upon the functions of mediumship from the medical and the chemical point of view, and I think therefore if it does that, the work that I have done will certainly not in any case be in vain.

Naturally these are only preliminary experiments. It is my hope that I may do them again in London, and it is my intention to carry them on, although I shall have to go a little more carefully with the drugs; because I think that submitting to so much drug-experiment has had a very devastating effect on my system. I undertook more than I actually should have done.

But there is a great deal to be done along this line to establish what Dr. Traeger calls the objective psychic state. I may not have established it, quite, but I think I have gone a long way towards showing there is such a thing, and if we can establish that in medicine, we do lift a great deal of what we might call the bad odour that hangs about mediumship. You know the moment you say you are a sensitive, or a medium, eyebrows go up!

If we can prove we are dealing with something that is a natural law in a practical way, it will help much more than all the propaganda to get mediumship recognized and accorded a sense of dignity not allowed to-day. So I think those experiments had a purpose.

Discussion followed :—

DR. E. DINGWALL.

I first of all met Mrs. Garrett about 1923 at sittings with Harry Price. I think I recognized her then as a very re-

markable medium. I remember I asked her whether she would devote herself to science. She has, at last, and we see the results to-day.

Mrs. Garrett possessed then, and still possesses, three very remarkable qualities, very rare in mediums :

She wishes to know something about her mediumship.

She knows the scientific method is the only method by which she will ever know.

And, moreover, she comes to science and helps scientific men to get those facts.

We have heard to-night some of the results. At the moment most of you know that in mental mediumship we have come to a very similar state of affairs. The trance personalities are being examined psychologically with the idea of trying to ascertain how far they can be called independent from the normal personality of the medium. Here we have Mrs. Garrett coming along and giving us what to me is much more important evidence from the physiological point of view that profound differences exist in reactions when those personalities control the medium.

That is to say, we are gradually beginning to know something about secondary personalities ; whether they are independent in the sense that the medium is controlled externally, we may know later. We get these definite changes both in the mental and physical sphere, at the moment entirely unrecognized by physiology and psychology. Mrs. Garrett's change of blood strikes me as extremely remarkable. Also the variations in the heart, which have also been investigated with another medium in London.

In conclusion I do wish to say that here we have a medium, and an English medium I am glad to say, who at last, through scientific experiment, is being able to add to our knowledge in a remarkable way. Science owes a deep debt of gratitude to Mrs. Garrett.

The following questions were put to Mrs. Garrett :—

- (1) At what age did you begin the exercise of your mediumship ?
- (2) Are you in complete trance or semi-trance ?

- (3) Is the exercise of your mediumship beneficial to your health ?

MRS. GARRETT :

My mediumship began, as I think it begins with all Irish people, in the cradle. As a child I saw things. I was brought up in a very Presbyterian atmosphere, where one must not speak about these things, and I grew up fearing almost to mention them. I had very strange and vivid experiences. My first experience as an adult was when I was seventeen. I heard a voice telling me that my little son would die. And he died six months later. I had the same experience with another child. And I had similar experiences many times before I became a medium.

I began to have disturbances I think about twelve to fourteen years ago. I came to Miss Phillimore to tell her about it. I tried to escape from it. I sat with Mr. Price, and I went to sleep always. When I went home the real mischief began ; things began moving ; I got raps, table movements, all things I really could not work with. I did not come into this subject to work with it. I came in to be amused, and, having had what I thought was enough of it, I wanted to get away from it. I ran away from it on several occasions. Miss Phillimore always managed to listen to me when I was very sorry for myself, and brought me back to the fold so to speak. Through Hewat McKenzie I took it seriously. He devoted five years to the development of my mediumship.

As to health, I have as good health as a medium as I ever had. Remember, I had tuberculosis when I was ten years old ; my illnesses must therefore be the result of that ; it has been proved in the analysis that I have a very vivid recollection of it, and after my analysis with Dr. William Brown I had what he called a breaking-down of the tissues, probably because I had to deal with the whole history of my life in a very short while. I am no worse off in health. It is a complete dissociation of personality. If it were not I could not work. I was never vitally interested in Spiritualism ; I am not to-day ; I am interested in research. I am not trying to prove survival to myself or to you or to anybody. I know of survival. In spite of the fact that I have given, I think, very good results as a medium, I

am not certain of communication. I want to know what the controls are. I want to know about *me*. And I want to know if the things are really worth while. So I make a very good professional "guinea-pig."

Mediumship is certainly beneficial to my mind, and anything that is beneficial to my mind is beneficial to my health. It takes up a great deal of time that I otherwise would devote to the pursuit of the world, the flesh and the devil! Mediumship does not permit of that, so in that way it is very good for my health.

Question :—It would be interesting to know whether mental suggestion in itself could bring about these physiological changes brought about by trance states.

MRS. GARRETT.

That was tried while establishing the normal *me*. I was given a suggestion that I would come at dinner-time feeling that 'Uvani' was close and in possession, or, "We will take the blood-counts at 2 o'clock and we will feel that the 'Abdul Latif' personality is with us." That has happened on many occasions. And in doing a little work also with another medical man along the same lines, he gave me the suggestion in doing clairvoyance that these two personalities could be seen, that they were present and they were giving me these things, to see if he could induce a state of their coming, that way. That is the nearest approach, and it did not succeed.

DR. ELMER LINDSAY :

I wish you would all think of the significance, not of the accumulated data, but what it might mean if it could be proven scientifically that even the blood chemistry changes in the body in accordance with the thoughts that we carry in our minds. That alone is worth all the experiments that Eileen Garrett has undergone.

These scientists, physicians, technicians, they were not working with Mrs. Garrett; they were really working to do everything against what they considered was merely a split-off personality and an abnormal state. So when they did get such

divergent results they themselves were so startled that many times I have heard Dr. Traeger say he did not know whether he wanted to go on. He was beginning to get cold feet! It was difficult for them to put their names to these facts, yet there they were, in diagrammatic form. You have already voiced your appreciation of Mrs. Garrett's address. Her work deserves the very widest possible recognition and many who have earned great distinctions in other fields have earned them at less cost than she has done.

COLLEGE FINANCE

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Mrs. Eileen Garrett	3	3	0

A DREAM

By STANLEY DE BRATH

We do not know how dreams originate. All I can say here is that on the night of June 29th, I had this dream which I here set down as far as I can recollect it. It is probable that in writing it out, I may have altered or added to some extent, but I have not done so consciously.

I am a railway engineer, late in the service of the Government of India, and I was in my dream conscious of still being 'myself' though I had passed through the change we call 'death,' and had entered on a new life. It did not seem very different from this. I was at a University. The method of instruction was much like that actually followed at the Imperial Institute, South Kensington, illustrating plant-life by film in which the element of Time is abolished, so that a season's growth is shown in a quarter of an hour.

The particular course I was entering on was the study of ELECTRICITY. The first film was historical. It showed a Greek rubbing amber and picking up fragments of straw, and the Teacher gave what the Greeks made of it—an invisible, weightless fluid excited for a few moments. It was explained that there was no progress for 2,000 years. The film went on to show the historical progress in modern times. It showed Franklin's kite drawing electricity from the clouds, Ramsden's machine, Cuneus' "Leyden jar" experiment, and Faraday's discovery of the principle of the dynamo—that a conductor approaching or receding from a magnet, has a pulse of electricity passing through it; and his discovery of Induction, whereby a detached 'secondary' circuit near a primary, similarly has a pulse of electricity induced in it. It showed the principle of induction by which any variation between the voltage of the primary and secondary circuits can be made by simply varying the number of turns in the wires of the Transformer. This ended the historical film.

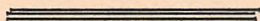
The historical film was then abandoned, or I forget it, and the connection with magnetism was explained—that an electric current circulating round an iron bar produces magnetism in it,

because every conductor carrying a current is surrounded by rings of electro-magnetic power in the Ether which permeates all substances.

Then the "wireless" was explained—that the transmitting station sends out electro-magnetic "waves" which are re-converted into sound-waves at the receiving station by suitable circuits "tuned-in" by varying the capacity of the condenser; 'resistance,' 'inductance' and 'capacity' being naturally connected with one another, and "resonance" obtained by varying the capacity of the condenser. This was but lightly touched on in view of the future development of the course, but it was shown that not sound, but electrical vibrations, pass from station to station. Reverting to the direct current, without any condenser, the lecturer explained how electricity, produced by revolution of the armature of the dynamo, is re-converted into motion (of a train), through the principle of reversibility, the dynamo producing electricity when motion is supplied, and motion when electricity is supplied, to it. It was shown that not magnetism but motion, is converted into electricity and *vice-versa*, the magnetism being only the means by which the conversion takes place.

Television was glanced at and the same principle explained, that not waves of Light are transmitted, but electro-magnetic impulses. So the dream ended, and I awoke with the question in my mind: How about "animated" electricity? I have given above as much as I can remember. The whole struck me as a comment on our methods of teaching. I have never made a study of "wireless," though I have often set up dynamos and electrical machinery in workshops. I can imagine instruction by films given in this manner.

I have only just remembered Joel ii. 28: "I will pour out my spirit upon all flesh, your young men shall see visions and your old men shall dream dreams." Is there any connection?



THE CONTROLS OF GERALDINE CUMMINS

BEING AN ATTEMPT TO PROVE THAT THEY ARE ENTITIES
SEPARATE FROM EACH OTHER AND FROM THE AUTOMATIST

By E. B. GIBBES

Difference of opinion is often expressed on the subject of Controls. Feda, the guide or control of Mrs. Osborne Leonard, comes under constant discussion and we are indebted to Mr. A. W. Trethewy's patient research in the baffling matter of the Piper Controls and the Controls of Stainton Moses; also to Dr. Wood for his important discoveries concerning the control of "Rosemary."

Some students of psychical research, however, still incline to the view that the control is a subliminal creation of the medium, a secondary personality, a "split off"—anything rather than the acceptance of the fact that at least certain controls are entities independent of the medium.

In a paper read before the Society for Psychical Research some time ago, Mr. Trethewy admitted that "there have been cases in which the probabilities seem to be in favour of the Control being an entity independent of the medium, rather than a subliminal creation." He added that "this conclusion does not commit us to the recognition of the truth of the Control's claim to be the alleged entity." Where controls purport to be some figure known in history, it would, indeed, be difficult satisfactorily to prove their identity because every fact they could state in connection with themselves which could possibly be verified, would have to be mentioned in some history book somewhere. The medium, in that case, might have access to the information by normal or by super-normal means.

But in connection with the Controls of Geraldine Cummins, these make no claim to having been characters traceable in history,* and therefore they must be registered among the Ancient or Unknown Controls discussed by Mr. Trethewy at the meeting to which I have already alluded.

I have been interested in very few controls other than those

* Except allusion, see page 232.

of Miss Cummins. But I have had the good fortune to be in a position where I could study the phenomena produced by her. The result of this study has forced me to the conclusion that her controls are entities distinct from each other and distinct also from the automatist. I shall now endeavour to give my reasons for this conviction.

So far as I know, Miss Cummins has only two guides or controls, Astor, a Greek, who states that he lived at the time of Plotinus, and Silenio, who purports to be an early Christian. Now there is constant friction between these two hypothetical individuals—for the time being I call them “hypothetical.” The personality of Astor is strongly pronounced. He is self-confident and somewhat arrogant; he shows supreme contempt for the Christians, who, through Miss Cummins, have communicated a long chronicle supplementing the Acts of the Apostles, of which three volumes are so far published. These are called *The Scripts of Cleophas*, *Paul in Athens*, and *The Great Days of Ephesus*. He also criticises Christianity in general. Miss Cummins is a believer in Christianity and disagrees with the views expressed by this control. On the other hand, Silenio seems to be meek and mild, never quarrelsome or dictatorial. The handwriting of Astor is bold, firm and round, while that of Silenio is slanting and seems to express a somewhat shy and inoffensive individual. It is upon the forceful individuality of the one, set in contrast to the meek, Christian-like personality of the other, that I base my assumption that these two controls are separate entities; together with the remarks concerning them given from time to time by communicators. I am well aware, however, that the subconscious mind may be considered responsible for the production of these two extremely opposite characters. But I shall endeavour to show that, in this instance, this possibility seems somewhat remote.

My association with Miss Cummins commenced at the end of 1923, and, so far as we then had any idea, Astor was her only guide. He was already established in the capacity of control when I came to know her, and, for the earliest records of his existence, I must refer to a small volume called *Voices from the Void*, put together by Mrs. Dowden. She describes him in the following words (pp. 20-21):

"The next control who occurs to me calls himself 'Astor.' He professes to be the guide of an intimate friend of mine, Miss C, who lives in my house. We frequently sit together, and Astor appears invariably and opens the séance. He controls Miss C's hand most powerfully; all the force, mental and physical, seems to come through her, and I add probably a kind of balance only. Astor is, of course, chiefly interested in Miss C's concerns, but in so far as hers are connected with mine, he is deeply interested in me also, and often devotes most of his attention to me at a sitting. He dives across the table towards me, and presses the traveller* against my arm, as if contact with me gave him insight into my mental state.

"Astor is an intelligent creature, not given much to flattery—indeed, often very plain-spoken. His leading characteristic is that he is clairvoyant and sees vivid pictures of the future. His prophecies are indefinite as to time. He admits that time cannot be measured in his sphere. He has predicted some quite unforeseen events in a most remarkable way. In one case he made a most rash and absurd prophecy about a business affair of my own, at which I laughed, but within a week this totally unlikely event came true. Astor is very clear in his statements, does not hedge when questioned and holds on to his predictions stoutly, although the course of time may not have justified them."

Elsewhere in the book Mrs. Dowden describes Astor's capabilities as a psychometrist.

This little volume was published in 1919 and has an introduction by the late Sir William Barrett. The description given of Astor certainly bears out my own experience of him, though I have only recently realised the similarity on re-reading Mrs. Dowden's book. I found him a very powerful control, certainly not given to flattery, and extremely intelligent. With regard to his prophecies: while numbers of his prognostications have proved correct—especially in a certain warning, which, alas, to our cost Miss Cummins and I disregarded—in the matter of anything personal, or connected with intimate friends, he has occasionally been unable to deal correctly. This perhaps is not to be wondered at. If the guide or control is closely associated with his medium, it is possible that his consciousness, when communicating, may become submerged

* Mrs. Dowden refers here to the ouija board.

in that of the living person. This would result in an expression of ideas, usually explained as merely an uprising of the sub-conscious mind of the medium. Very strong opinions and desires on the part of medium or sitter may often result in their own thoughts being reflected back to them.

I now turn to some extracts from my sittings with Miss Cummins. Later, I shall quote from a sitting with Mrs. Osborne Leonard. These remarks seem to indicate that Astor is an independent entity quite apart from Miss Cummins, whom he designates as "my child." First comes an entirely spontaneous reference to him from a communicator of mine whose death, in 1922, roused my interest in psychical research. In 1924 and 1925 I was having many sittings with Miss Cummins for automatic writing and for ouija board communications. At one of these, in January, 1924, I asked Astor—who always first announced his presence—to call my friend Nem Cooper again. He replied that he would do so. After a short pause she wrote :

N.C. "I have come at the call of the white-robed man. A curious person, very strange in appearance. I wonder where he came from. His robes shine and he has the look of a priest but he is surely not a priest?"

(EBG. "No. He says he is the guide of this woman here through whom you write.")

N.C. "Of course. That explains his dress. I suppose he still has the semblance that he had in his day. . . ."

It was soon after this that Astor wrote some dissertations on Christianity. In the course of these remarks he gave the following information concerning himself: "I drank from the well of thought that flowed from Phylloxes. . . ." And again: "I have only in my possession the learning of Phylloxes when I speak to you, yet it is a precious store. . . ." I then questioned him as to when this teacher, Phylloxes, lived on earth. He replied:

"Phylloxes came about the time of Plotinus, but of his philosophy no vestige remains. I came on earth at that period; and when I speak to you I am able to use of this store of that past learning which remains like a book upon a shelf in the mansion of my earth-memories."

In August, 1924, Astor gave some information concerning guides which it may be of interest to quote :

Astor : " May I explain what you call the guide ? There are usually four or five guides. According to the nature of the human being so is the guide who dominates. There is first the guide of the mental parts, then there is the guide of the emotions, there is also the guide of the intangible part of the human being. I can find no term for it. He watches over the ebb and flow of energy. What I wish to make clear is that for trance mediumship it is necessary to have a guide who has recently been in touch with the earth. There are of course exceptions, but only a guide of that kind can obtain the complete control that is necessary for trance work. We guides are like ascending stairs. There is nearly always one of fairly recent birth, birth I mean into this world. There is also one, who like myself, passed over many hundreds of years previously. I am remote now from the earth and its life. I watch over the balance of spirit and soul, and am appointed to my child for this purpose.

" We guides are not usually appointed in order that we may communicate with the earth. We are set the task of watching over the growth of the soul which is built up gradually in the earth-life so that it may become the partner of the spirit in the new life beyond the grave. With certain undeveloped human beings there are rather undeveloped guides, creatures drawn to them through a similarity of mind, passions and desires. These are often too crude to be able to assist the soul of their child and keep that balance which is so necessary when the hour of death has come. The guides watch over the mentality of their children. If they are neglectful in their duties or if a human being is without a watcher he becomes the prey of straying spirits, another takes possession of his body and his mind. The man becomes mad in short. Possibly our most important function is that of watching over the mind of the human being. The actual brain is very delicate and is responsive to the spirit as an instrument which may be jarred by the rude touch of a stranger spirit. The brain may become diseased and so your learned men often hold that madness has a material origin, that it is due to an ailing brain. But the illness of the brain came from this tampering with it by another."

The first intimation that another control was attached to Miss Cummins came when she and I were alone together in January, 1925. At that time, Astor seemed to bear no resent-

ment towards this other individual, jealousy and contempt appear to have developed later. It happened to be the automatist's birthday. Astor wrote :

"Do you wish your other guide to talk? The sun and your birth have brought him nearer." (E. B. G. : "Do you mean me or your child?") "My child." ("A new guide for your child? Please let him talk.") "Yes." A new style of writing then commenced.

"I have been able to draw near to you through the change brought about by the moon and your natal day. My name is Silenio. It is not my earth name, but I have taken it as a sign for what I stand in your connection. I have been unable to speak before, but I shall come often now that the moon and the water have changed. You will find me helpful I think, for I have powers that Astor did not possess. He will speak at times still." (E. B. G. : "In what way will you be able to help her more.") "I think I shall loosen the psychic current and let it flow more freely. I shall bring her communicators later and make them understand how they may use my child. Many communications are faulty through the ignorance of communicators. I, Silenio, will teach them what I know so that the medium shall catch more than the echo of their thought."

(E. B. G. : "Tell us of yourself.") "I can tell you of the far-off time when I was on earth. I lived much in Egypt, and I studied there and tried to gain admission to the Temples so that I might learn of the mysteries that were practised."

It is of interest to note Silenio's spontaneous allusion to the fact that he would bring Miss Cummins other communicators later, for he heralds the approach of the early Christian communicators. At that time, we had no idea of the coming of the Cleophas and other "Messengers"—all of whom write through Miss Cummins only when Silenio has "opened the door" for them. His prediction materialised three months later when she and I were sitting alone for automatic writing and the Messenger wrote for the first time.

I visited Glastonbury early in January, 1925. Soon after that some old monks who stated that they were associated with the Abbey, appeared to have been drawn to the automatist and myself. Some of these quaint individuals wrote through her. On Feb. 4th Silenio gave the first hint that all was not well between him and Astor. He wrote :

"Do you wish to speak to these holy people again? Astor will not call them, but I can." ("Why won't Astor call them?" I asked.) "He thinks they may pollute the mind of his child with their pious beliefs. They have entered into the shell of their earth-memories in drawing near to the earth to speak with you. . . . I have been in touch with other souls. There is plenty of power here and I can draw on it."

However, in spite of the above, things seem to have gone fairly smoothly between the two controls. They appear to have taken it in turns in those days, each to bring us various communicators. For instance early in April, 1925, Astor offered to bring Silenio. But when, two weeks later, I asked for Silenio as Astor wrote his name, he replied somewhat coldly: "Yes, I will let him speak. You understand he is a lesser guide and I permit him to speak because of those who wish to get through."

April 11th brought Astor, who announced that he awaited our directions. On this occasion I asked him to call Silenio, which he did without any hesitation or remark and Silenio brought the Messenger of Cleophas for the first time.

Later in April, when Miss Cummins was writing in the presence of another sitter, Silenio came saying: "Astor will not speak with you. There are too many influences repugnant to him near you."

But at the end of April it was Astor who announced that "The Messenger is within call to-night." I asked him to let him speak as he was apparently waiting to do so. This produced Silenio, who subsequently introduced the Messenger.

May 1st brought Astor, and I asked for Silenio. On this occasion Silenio gave us the following spontaneous information concerning himself:

"I have come to talk with you—or am I to call those with whom I am in touch? I was of Rome, a slave, one of the early Christian. I was much in the catacombs and in the end the strict search for Christians led to my betrayal and I was martyred in the Arena. Silenio was but the slave name given to me."

On May 13th, 1925, Silenio introduced himself when Miss Cummins and I were alone together, and it was on this occasion that he first divulged the fact that the Messenger was the Messenger of one called "Cleophas."

In the summer of that year, Miss Cummins and I visited Glastonbury, and when she and I were sitting together, Astor put in an appearance. He now indulged in a real explosion against the Christians, and, writing at a furious pace, said :

“Astor is here. May I speak? You have fallen into the hands of these Christians who will merely use you for their own purposes. They will pervert your ideas and nourish your mind with unhealthy food.”

I remarked that I thought we had fallen into rather good hands and asked him to let Silenio come. He appears to have departed without further comment and the handwriting soon changed to the slanting style of Silenio, who then, I think, came on all subsequent occasions, Astor apparently not caring to be mixed up with our surroundings any more.

On Nov. 4th, 1925, however, Astor's feelings evidently got the better of him and the first indication of a definite struggle for the control of the pencil and of Miss Cummins took place. The word “Silenio” was scribbled with difficulty, then Astor vigorously wrote the following :

Astor. “I have driven him away—that scurvy Christian. He has the upper hand at times, but I can still drive him away unless you yourself summon him. But I think in your heart you prefer my company.”

I rebuked him, saying that he should surely be glad that his child was able to do this work. Apparently my words had a mollifying effect, for he remarked: “I am but the slave at her door—the mat on her doorstep with these people.” I asked him to let Silenio speak, which demand brought forth the comment: “You have gone back instead of going on. I take my leave of you.” Whereat Silenio wrote his usual opening salutation :

Silenio. “Greetings, sister.” (I said: “You had some difficulty with Astor just now?”) “Yea, the brother was angry. I knew that ye would open the door to me for there is a special purpose in the charge which is being given ye.”

He then proceeded to give an account of the finding of Miss Cummins.

As this is couched in rather pretty language perhaps I may be pardoned for quoting it here, though, strictly speaking,

it has no actual bearing on the theme of this article. Silenio wrote :

"I will speak of the Chronicle. It was determined by certain who dwell in the State which is beyond even the State of Earth Individuality, that certain books should be written, and these, through the hand of one who was attuned, through training and nature, to this work. One who had patience and would readily yield her mind to us. For many moons we sought in vain for the earthly vessel that would be suited for our purpose. Now, having found it, we seek to give you the tale of the strivings of the early Christians. . . . But the Messenger is nigh and he will write of his purpose."

The Messenger. "Salutations, O sister in Christ Jesus ! I am ever ready to speak through this channel. I would have ye know our purpose. First, we seek to give ye a Chronicle which is like unto a view of valleys and cities from a mountain, which view is closer and clearer than the vision of a bird that flieth far above these regions. In the Acts of the Apostles, ye will find this far-off vision of the happenings in those early days. We seek to draw ye closer unto that time, to show ye the streets of the cities, the cultivation in the fields of the valleys. If we had not written of what ye have but fragments, ye would have doubted our tale. So now we seek to give ye the full chronicle of the Acts and we do follow it word by word, showing ye what cometh in between, so that ye shall have a greater understanding of the mightiest work that was ever wrought by the Spirit through man. . . ."

The next appearance of Astor occurs when Miss Cummins and I were at her home in Ireland at the end of April, 1926. Silenio and the Messenger of Cleophas had been writing quite serenely during the intervening months in London, and Astor seems to have disappeared altogether into the background. With the exception of certain witnesses such as the late Mrs. Philip Champion de Crespigny, Mrs. Hewat McKenzie, the late Dr. Percy Dearmer, Canon of Westminster, and a few other well-known persons, we were sitting continually alone. However, when we recommenced our sittings in Ireland, Astor suddenly put in an appearance with the following "never-to-be-beaten" remarks :

"Astor is here. I have come but to tell you that now you are in other hands. All that I have done for my child was to lay the foundation for what was to come. I was the fore-

runner of the Christian Era, so I came first to my child. You two will continue this work together. I would tell you, though, that you need not believe that progress comes through this passing of Paganism, through the entry of Christianity. According to our ancient belief, the blossom was the highest and most beautiful attainment in the plant. Christianity was but the flower that came from out the blossom of our Greek dreams. I will make way for the Christians."

And, at his gracious departure, Silenio once more took control.

Two years later in August, 1928, in Ireland, I asked Silenio to give us some information concerning himself. His reply shows a very different attitude of mind from that of Astor. I asked him briefly to tell us where he was born, where he lived and where he died :

"Wherefore, sister, this desire?" he wrote. "I am of little account, the doorkeeper who watcheth faithfully. Seek my story in the later times in Rome. I was a slave who believed secretly in Christ. My bones do lie in the catacombs beneath the earth, beyond the gates of Rome. Now they are dust. Silenio is not my father's name. It was the title given me in jest by my master. He was an evil man who worshipped the false gods, and he likened me to Bacchus, making sport of me because I worshipped the One True God. Paul, Peter and all the Apostles were gathered to their fathers before I was born. I suffered for my faith in the last persecutions. But tell not my Chronicle for I am not worthy to be counted with those others who have spoken through. A new name, shaped on a white stone, hath been given me."

"Could you tell us what it is?" I asked.

"This is a holy name and may not be given to earth. A new name, upon a white stone, that was the promise made to those who died for their faith in Christ Jesus."

In a previous communication, Silenio had touched, voluntarily, on the fact that "his child" had been linked with what he rather prettily called "The Country under Wave," and we had had a few communications concerning it. I asked him if he were also connected with "the Country under Wave," known to us as Atlantis. He replied :

"Nay, sister. But when I was on earth at one time, I was much in Alexandria and I studied the ancient parchments coffered there. They told of Atlantis and since then I have

sought the Chronicle of it in the Tree of Memory. These parchments were burned."

I remarked that a name not unlike his, Silenus, existed long ago, and was his a corruption of it? He replied that the name of Silenus was also a pagan god. I answered that I merely wanted to hear a little of his story as a matter of interest. "Yea, I am naught," was his self-effacing comment. The Messenger then continued the scripts he was writing. Silenus was reputed to be corpulent, so we may conclude, perhaps, from this "jest" that Silenio was rather the opposite! At intervals during 1928 Miss Cummins's health had been somewhat uncertain, and she felt it inadvisable, for a time, to continue writing further Cleophas Scripts. It would be better, she thought, to attempt something less important historically. We decided, therefore, that I should ask for F. W. H. Myers and seek his advice.

Frederic Myers had already purported to communicate through Miss Cummins in the very early days when she and I first knew each other and were sitting together. An account of our introduction to the name of Myers is given in *The Road to Immortality* (page 137), a little book purporting to be written by him and published a few years ago, so I will not go into that now. At this time he had already written essays on Memory, the Subliminal Self, etc., which are incorporated as Part II of this volume. Also, Miss Cummins was very anxious to work at a novel and a play in order to earn a little money, having just completed *The Great Days of Ephesus*, the last published volume of the Cleophas Scripts. All these things put together made us decide to embark on a new scheme as regards occasional sittings. With this intention in mind we prepared for automatic writing on April 6th, 1928. Silenio, however, announced himself and stated that the indefatigable Messenger was waiting with his "charge." I explained matters to Silenio, and said we hoped to continue the Scripts later on. He merely remarked:

"Yea, I have understanding. Summon us and we shall come to ye. We shall find what is needful in the coming seasons."

I then asked for Astor and Silenio withdrew.

There was a short pause and the writing changed to a vigorous hand.

"Astor is here. So your Christians have failed you."

"Not exactly that, Astor," I remarked.

"What have they done for you? They have brought trouble and dissension and lean times. . . . I could have told you that the Christian brings only ill-fortune and disaster."

I expostulated and remarked that it was a wonderful work, and that he should be proud of his child.

Astor replied: "If I tell you that she would have been better off (without them) you would not believe me so I will not waste words."

I said we would speak to our old friends again for a time.

"Do you wish me to summon the Pedagogue?" he asked.

The Pedagogue is one of Astor's names for Frederic Myers.

Subsequently, Myers introduced a certain fairly recently deceased author (called by Astor "the Bard"), who contributed a long story, and there were a few odd sittings for another Messenger when occasion arose. The latter wrote on an entirely different theme from that of the Cleophas Messenger. In this case it was also necessary to ask for Silenio, and here is a further example of Astor's feelings on the subject when I said I would like to speak with him once again:

"I understood that I was to bring you eminent men brought up in the pagan tradition," he remarked. . . . "But I will permit that spineless creature to come as you desire it."

Meek and mild Silenio then wrote:

"Greetings, sister. I am told that thou art prepared to hearken again to us."

The following are various little comments of Astor's during 1929, when it was necessary to ask at intervals for different communicators:

"Astor is waiting." ("Will you call our friend 'the Bard'?") "Yes. He agrees with me that it would have been better if the Grecian religion and tradition had prevailed in Western Europe and not the Jewish religion and tradition. My gods and those countrymen of mine who were philosophers would have passed on worthier, nobler teachings than the Christian masters."

Astor: "I am pleased with my success. Now you will have

a book that has been brought out with my assistance. It will interest the public far more than the ancient tales about Christian saints. It is indeed nearer to life and deals with the great problems of the world, so do not despise it."

I must repeat that he to whom Astor refers as "the Bard" is not Frederic Myers. The story this intelligence wrote has not yet been published or even submitted to a publisher so far (save, I think, one). For we decided that we should leave it for a time. Astor's prediction therefore regarding it and its ultimate reward to his child remains so far unfulfilled. Here is another extract:

"Astor is here." ("A friend is coming to-morrow who wants to talk about olden times. Will you call Silenio?") "If you desire him. But these Christians bring you no fortune." ("Well, Astor, we don't work only with that object in view, and anyhow we want to hear about the Jews to-morrow, not the Christians," I replied.)

Silenio then wrote: "Greetings, sister, you seek our company once more."

I remarked that his child had been ill off and on for some time and other work had prevented our continuing the Chronicle of Cleophas, but that I hoped to resume later, when the automatist was stronger.

"Yea, it is well," he remarked. "We knew that she must not serve us in this season so we suffered others to speak with ye. The Messenger will bear his chronicle in due time. For us, time is of no great account."

Here is a little outside touch which seems to show, like the other example quoted, that Astor is an individual apart from his "child." The Bard announced himself:

"Good evening, ladies. Do you feel that I am really here? Your guide tells me that there is some doubt as to my identity."

The Bard's story was drawing to its close and I remarked to Astor that his child was going home for the summer and a rest, that he should be proud of her and that I hoped the Christians would return later to complete their history.

Astor: "I understand. The Christians will only offer you trouble and annoyance. However, you may enjoy chastening. So seek your pleasure where you will."

In October, 1929, we resumed the Cleophas sittings for a time. A sudden scratching of the pen marked the commencement of one of these sittings. I asked Silenio what was the matter.

Silenio : " This Greek chafeth somewhat. Now he hath gone and I will summon the Messenger."

" Tell the Greek," I said, " that he has often spoken to us lately and that now we must get on with this other work. At some future time we will ask for him again."

" Yea, the brother is hasty, but he is without malice," was the response of Silenio.

The following records an occasion when Silenio for once descended to the depths of scorn usually adopted by Astor. He chose, however, more dignified language. A friend was coming soon who was very anxious to get some information which he believed Astor could give him on the subject of Numbers. As we were then in the midst of further Cleophas writings, I asked Silenio if it were not inadvisable that Astor should speak. When Cleophas sittings are intermixed with others of a very different character, the Messenger at first experiences difficulty in writing until he gets into the flow of it again, as it were. Silenio replied as follows :

" Sister, if he cometh but once it will not hinder us now our Group is about ye, so we can set the blue circle around thy light after the Greek has spoken. He is a curious fellow, and thou wilt gain but little from his tales concerning Numbers. Howsoever, if your friend desireth to study such earthly affairs, we will not gainsay him. If Astor speaks but once to him he will not desire more. For what Astor can declare to him is of little account. I will close the door if thou desirest, but, peradventure, what your friend may not obtain, he will desire the more. He is but a child, playing on the shore of life, drawing patterns in the sand. Let him play with Astor for a few moments. Their patterns will be speedily washed away by the tide."

Needless to say, this crushing remark was not repeated to the friend when he came.

One more scornful comment from Silenio comes to light. A clergyman, interested in the Ancient Mysteries, asked if he could witness a sitting and make some enquiries concerning them. This I intimated to Silenio the day before he came.

Silenio: "Sister, I will strive to find a Mystery Worshipper, but thou knowest that they are not of my kind. Astor would know of certain Mystery Worshipers as he is a heathen and a Greek. . . . I will speak with Astor concerning it. Let us each read a roll to the learned father. First the Messenger will write, then ye may sink to lower things and Astor will lead this Mystery Worshipper to ye."

Silenio was not going to be outdone by Astor when a "holy father" was concerned.

Late in December, 1929, while Miss Cummins and I were both absent from London at Christmas, a rather serious burglary took place at my little house. In view of the fact that a gauntlet glove had been left behind among the debris, I decided to ask Astor, on Miss Cummins's return, if he could give me any information concerning the wearer of it. His was a remarkable achievement. The detective in charge later identified a man whom he suspected as being connected with the burglary and the man's description was identical with Astor's information. Our minds on this occasion were set on calling Astor for the purpose of psychometry. However, Silenio announced his presence. I explained that we wanted Astor. He wrote: "I will go hence." Astor then controlled with the remark: "So I am permitted to speak. What a privilege!" I then asked him to tell me anything he could in connection with the owner of the glove. He replied: "I will try, but this Christian always muddles the channel and makes it harder for me to perceive."

The above episode is not of particular interest in relation to the theme of this article. But I record it here as it redounds to Astor's credit as an amazingly accurate case of psychometry.

The following extracts are taken from a few sittings I had with Miss Cummins between 1925 and 1933. These were held for the purpose of speaking to two sisters and a brother of mine who had died during those years.

May, 1925. Silenio wrote his name and I asked for Astor.

Astor: "So you have tired of these foolish, witless monks."

May, 1927. Astor broke in with:

"I was watching for my chance. I circumvented the

Christian romancer, I am far more intelligent. We Greeks did not tell little fables to grown men."*

After this he announced the presence of a sister of mine.

The two following instances are of a different character in that, as in the first example, allusion is made to Astor as being a separate entity by the communicator. "Astor is here." I asked for my eldest sister. She wrote her name and then added, "Who is your grey-bearded admirer, Dolly?" (Dolly is the name by which I was known in my youth.) I explained that I presumed she was alluding to Astor. On another occasion the latter wrote quickly, "This lady is very excited. Please have patience, madam, you must wait till you are called." Apparently Astor was addressing the communicator. An obvious tussle for the pencil ensued, which was then banged impatiently on the paper. At last the writing proceeded with the remark: "This butler was very rude, at least I don't know what to call him." My sister appeared to find Astor a very real obstacle in her path.

Here is one more indication of the fact that Astor is an individual who watches over Miss Cummins:

Astor: "Others are near to-day. Yes, wait a little."

Then came another fight for the pencil, but apparently Astor kept control for he wrote: "I have to check those who would rush in."

My eldest sister, who possessed a somewhat masterful character when on earth, then wrote her name.

A sitting at the end of Sept., 1929, opens with the following remarks:

Astor: "I am permitted to speak?" (E. B. G.: "Certainly, if you have something you would like to say.") "Merely that I can obtain or secure for you communicators of great interest. The Bard could continue his writing or Myers might finish his short book. I might lead you to a playwright if it was your wish. But no doubt the sour-faced Christians will have their way."

"Well, Astor, we are in the middle of their history, and I am sure you would not like it to be left undone," I replied.

"Yes, I should gladly leave it undone," was his brief comment!

* It was, however, just those "fables" which let Neo-Platonism down!

"Well, to-day I should like to speak to my two sisters again."

"Yes, I like them. They are both pagans anyway,"

Astor replied scornfully.

And with that he permitted one of them to speak.

In completing this record of references to Astor and Silenio, I must again go back to 1925. I shall begin by quoting from a sitting with Mrs. Osborne Leonard in June of that year.

Feda: "(Mr. Fred) says Johannes* has helped him and someone else has helped him besides Johannes. He says, another of what Feda calls the old ones, who has assisted him very much, and of whom he had made mention."

(E. B. G.: "Where is he?")

Feda: "Not here. He is moving his hand about." Here Feda traced a letter in the air.

(E. B. G.: "Is that the letter A?")

Feda: "He was building up the letter right, before you spoke. It is not the same A, but a coincidence."

(E. B. G.: "Two different A's?")

Feda: "Yes, and he says I am too interested in the work to let you take some evidence wrong. He was afraid you would think he was referring to the other A—this A. Pagan, who is Pagan?"

(E. B. G.: "What about Pagan?")

Feda: "Been talking about Pagan, that is what he says. He says he has been talking about Pagan and the writing."

This was correct. Myers had referred to Astor when writing through Miss Cummins.

I must explain that at a previous sitting with Mrs. Leonard there had been a reference to a man whose name began with the letter A. I could not identify this individual for the description of his age did not tally with the alleged age of Astor, and I knew of no other "A" who would be likely to come to me. The above, however, seems definitely to differentiate between the two and to associate this "A" with Miss Cummins's pagan guide.

The following are all taken from the beginnings of sittings which Miss Cummins and I had for Myers while he was writing *The Road to Immortality* and the sequel to it, which was published recently under the title of *Beyond Human Personality*.

First, however, I should like to quote a description of

* Mrs. Dowden's Control.

Astor given by himself, but which perhaps is a little difficult for us to visualise. It was written in March, 1925, and was followed by a script from the alleged Frederic Myers. It will be noted that Astor in those days considered himself superior in knowledge to Myers.

Astor : " I suppose you wish to talk to the dead."

(E. B. G. : " Well, we don't seem to be able to talk to the living and you are supposed to be dead yourself, aren't you ? ")

Astor ; " The dead do not fall into the classification to which I belong. I have become far more immaterial. I am a motion upon the ether, an oscillation that travels over millions of miles. I am not, in my pure essence, in any degree material. It is true that when I am near my child and speaking, I adopt a form, but I am formless when away from her, at least in your sense of the word. The dead have the form of their mentality. They are clothed in the shape of the soul."

" Is anyone near to-night who would care to speak ? " I asked.

" The old man is near, the student of the psyche, who knows, in his own opinion, so much, and in reality knows so little."

I would here remark that, in *Beyond Human Personality*, Frederic Myers has endeavoured to describe this very formlessness to which Astor referred in those early days of our sittings. One more illustration depicts Astor's rather contemptuous attitude of mind towards Myers. This attitude subsequently changed when Myers proceeded to write his books, which Astor calculated would bring him considerable credit.

It will be noted that, throughout the Astor extracts, there runs a vein of complacency and self-assurance which contrasts strangely with the nature of Miss Cummins. The following comments were made after Myers had written a long essay on the subliminal self. He wrote for an hour and a quarter without a break.

" Astor is here. I have been watching you and listening to your talk. You are impressed by the shallow statements made by this young soul. I only wish to suggest that he has not harvested all the wisdom of the universe. Indeed, there are a few matters on this side with which I am better acquainted than he is. I have been in the Unseen for many centuries, so you choose to pass me by. Time is the mortal's only sovereign."

Now I come again to 1927 and 1928, during which years there were three or four sittings only when Frederic Myers purported to write. The essays on "The Group-soul" and on "The Writing of the Cleophas Scripts" incorporated in *The Road to Immortality*, were both written at this time. Astor seemed more reconciled :

"Astor is here. You are kind to the beggar who stands at your door." ("Yes, Astor, we have been neglecting our old friends lately.") "They have not been treated well by you. I do not complain. It was written that you should be caught in the gorgeous dreams of the Jews. Whom shall I summon?"

And again : "Astor is here. May I speak or are you going to call these Christians?" ("Please ask Mr. Myers to come again.") "Certainly, he, at least, is worthy of your attention."

On another occasion Astor rather dejectedly opened the sitting with the remark, "I suppose I am to play the part of usher."

In October, 1931, Miss Cummins and I settled down to the writing of the early part of *The Road to Immortality*. At least, the little book developed out of these additional sittings with Myers though I began by telling him that he must tell us all about the Hereafter in two or three essays as we had other work to complete. This was hardly an encouraging outlook for the communicator. Nevertheless, what he wrote seemed to be of decided interest and he ended by controlling the pen for a considerable period. The series was, however, unfortunately broken by the illness of the Automatist which culminated in a very severe operation. We had been continuing the Cleophas writings in Ireland that summer. On my return I had sent Myers's essay on the subliminal self to Mr. De Brath for publication if he thought fit in *PSYCHIC SCIENCE*. His reply was so encouraging that I decided to ask Myers to elucidate one point. Miss Cummins did not know this. Silenio opened the sitting. His remarks seemed to indicate that there was trouble with Astor again. I said that I should like to ask for someone else through "the other brother."

"Yea," replied Silenio, "he is eager to speak and I did battle with him."

Then came Astor : " So you realise now, at last, that your time is wasted with these Christians."

" Well, hardly that, Astor ; they have given us some very interesting information," I expostulated.

" Waste. A false doctrine," was his only comment.

Frederic Myers was then called and wrote as described above.

At the next sitting Astor seemed very happy.

" I am pleased," he wrote, " because you two have become sane at last."

" Oh, well, we won't quarrel about that, Astor," I remarked.

" Would you please call Frederic Myers ? "

" Yes, he is close by. A very intellectual soul. One who draws pneuma, the breath, with power."

Obviously Astor felt that he had triumphed over the Christians, and could now afford to be magnanimous.

Eventually, however, the continued conversations with Myers seemed rather to disturb Silenio ! At the third or fourth sitting of this series there was apparently another struggle for the pen on the part of the Christian control. Astor wrote his name, then the letter S appeared on the paper, only to be over-written by Astor. I told him to let the " other brother " speak if he were there.

" Yes, but send him away if he holds on too long," was Astor's advice.

Silenio : " Greetings, sister. You tarry with these pagan souls. When may we continue our Chronicle ? "

I explained that I hoped in the course of a few more meetings we should be able to let him resume. This seemed to content him for he retired with the words : " Yea, there is time enough. I will bear the Messengers the tidings."

Astor resumed control with the remark :

" This work will interest intelligent, thinking people. The other merely entertains pious fools."

" All right, Astor," I said, " now let's have Myers."

The following information concerning Silenio, which purports to be given by Frederic Myers through Geraldine Cummins soon after the above episode, is not without interest.

I asked Myers if he would tell us of the guide, Silenio, adding that the latter had said that the Messengers came out

of what he (Myers) had described as "Timelessness," but that Myers had stated that they were still in their old groove. He replied :

"Silenio lives in his dream. He is not a philosopher. He is an individual who may be said to be the holy father I have described in my little book—you remember—and also the Buddhist who believes he is in Nirvana when he is merely in his earth-dream. Silenio believes he is in Heaven, in Timelessness, when, in reality, he is in nothing of the kind."

On November 21st, 1931, we held our last sitting before Miss Cummins became too ill to continue any more psychic work, and the operation followed two weeks or so later. I am thankful to say she recovered, though it was absolutely touch and go at one time, and only her will to live pulled her through. When she was well enough to be moved in the following March we stayed at my sister-in-law's house in Sussex for four weeks. While there we decided to send the Myers' scripts to Sir Oliver Lodge for his opinion. Sir Oliver's reply was most encouraging, and he asked if he might come to see us in London. We shall always remember his charm, his kind courtly help and consideration. He suggested we should put the material into book form and consented to write an Introduction to it. This being so Miss Cummins was anxious to have a few sittings in spite of the fact that she was far from strong enough to give them.

Accordingly, we decided to let Myers know what had occurred, and early in April, 1932, Astor once more appeared upon the scenes.

"Astor comes. My child is somewhat of a wraith still, but I have at least preserved her from the destruction which those foolish Christians almost brought upon her," he wrote.

I remarked that I didn't see how the Christians could be held responsible for a purely physical illness which had been coming on for years. He replied :

"It is perfectly simple. They brought with them old jealousies, old hates, age-long battles ; they bore with them a curse. Now I have dispelled it. Be thankful that her soul stood firm and that only in the physical body could be discovered a weakness the evil might attack."

According to Astor, nothing is bad enough for the poor old Christians. And he never gives in on this point.

One more example of Astor's characteristic self-assurance. In 1933 he opened with the words :

"Astor makes his bow. May I assure you that my little book will become very popular and will be known as the Christians' books can never be known. For they belong to a period and a creed which men scorn in their secret hearts."

"I am interested to hear you call it your book, Astor," I remarked.

"Yes, it was due to me that it was written. I foresaw the illness and seized the small opportunities you gave us for assisting your friend to write it."

In this case, the book referred to is *The Road to Immortality*.

I can trace only one comment from Astor on the theme of the Christians during the writing of *Beyond Human Personality*. Perhaps now that he was having such a long innings (for the writing of this book by Myers took a considerable number of sittings), his rancour died down a little. But first comes a reference by Myers to the fact that Astor is a separate entity. I had casually remarked to him that neither Miss Cummins nor I were well versed in the Classics—as he had probably discovered. He replied :

"Yes, it is regrettable. You have missed one of the pleasures of life."

I then enquired if he had been able to learn anything of the ancient civilizations, of Crete, for example, as nothing of that kind seemed to be known or was discoverable so far as I knew.

"About Crete ? My dear lady, your friend the Greek is the orator who would dilate on that theme."

"You mean Astor ?"

"Yes," he replied.

The extract referred to was written in July, 1933. I wished to ask the Messenger about something that had transpired, therefore I politely intimated to Astor that I would like to speak to Silenio.

Astor : "Yes, I understand. You will gain no advantage from further commerce with the Christians, whereas I, and those with me, can and will benefit you."

"Well, we want to complete the work some time, and

now I want to speak to Silenio for a while, if you will call him."

"Yes, I will call that ascetic fool," he wrote.

All through these years this conflict between the two unseen controls has continued. On the part of Astor, contempt for the Christians and for the Christian communicators; on the part of Silenio, patient endurance, diluted twice only by a touch of scorn.

As this is, so far as I can make it, a complete statement of the idiosyncrasies of these two controls, I must now record an unexpected alteration to his name made by Astor in April, 1934. Miss Cummins had again been rather seedy, and we had discontinued sittings for nearly two weeks. On restarting, Astor wrote:

"Astor, whose real name is Astron, which means a star. When I took part in the Mysteries in ancient Greece, I was known as Astron. I have been imparting some of my stellar wisdom to the poet."

"Why did you not tell us of your real name before?" I asked.

"The time had not arrived. My child was not to learn of my connection with the universe as apart from the earth, until she, by initiation through illness, was ripe for this knowledge. From henceforth her health improves. The name Astron is the pledge and symbol of it. Astron, the star, the healing light."

On considering this prediction two years later, it certainly seems to me now that she *has* made a steady improvement in health, though it was a long time before any real signs manifested themselves. At the opening of the next sitting Astor wrote his new name and remarked that it was "for us alone. For we practise a mystery. My name to the world is Astor."

About a month later he wrote:

"Astron comes. I think that now you understand my connection with you. Star to Star. Such is the link which cannot be broken. I have known incarnate stellar-life. It may well be that the fiery atoms which made up one of my bodies there, reached you in radiation or rays of the sun in the hours of your birth." ("You refer to your child.") "Yes. There is inter-relation between atoms of the universe as surely

as there is inter-relation between the psychic atoms or souls. . . ."

I must admit that I have not so far discovered why it was necessary for Miss Cummins to go through so much physical suffering before she was considered fit to be informed of Astor's connection with the stars in a very remote past! Such, however, was Astor's explanation, so I quote it for what it is worth. But my own view is that Astor is merely trying to impress us with his own importance and, to put it mildly, is "romancing."

At a subsequent date I obtained the consent of Astor to record the name of Astron; also I took the opportunity of getting him to re-affirm his connection with the earth at the period of Plotinus. He added that his name, Astron, was a symbol.

"We who believed in the master Plotinus all believed ourselves to be stars. We were to light the firmament of the new age, and, expressing his teachings in a simple manner the crowd might understand, give to the people the only true religion—the first and last pure principles of thought. It was our belief that we would dissipate the mists that shroud the world. Alas! we failed. The mists are thicker than ever to-day."

On looking up these references in the Cummins scripts for the allusions to Astor and Silenio, I note a curious fact with regard to the writing of the name Astron. I find that he announced the difference in his name at the very time when F. W. H. Myers took up the theme of the stars in the second part of *Beyond Human Personality*. With the exception of one occasion, Astor appears to have kept to this name throughout all these sittings from April to June—at the end of which month Miss Cummins went to Ireland for the summer. In the following autumn he reverted to signing himself by his old name. Whether he had forgotten that he had adopted the name of Astron or whether it really had anything to do with the writing by Myers of that portion of *Beyond Human Personality*, I cannot tell, but this odd little fact remains. Neither has he ever announced himself by it since.

In a final effort to extract some more information concerning Silenio, I determined to ask him, at a recent sitting, a few

questions concerning himself. Miss Cummins had no idea that I had the matter of this article in view. The Messenger of Cleophas had been giving us an account of what purports to be the end of Peter and Paul at Rome, and of the massacre of the Christians in the Arena. I remarked to Silenio that it was strange that the Messenger should now be writing this part of the history which apparently was associated with his (Silenio's) death on earth to which he had referred many years ago. He wrote :

"Yea, that is true and Rome has ever been the city of anti-Christ to me since then."

I asked if he had really perished at that time and if the white stone which he had said was put up in his memory was still there ? He replied :

"Yea, that is so. It has been moved and yet it should be there still in the House of Eternity. All that country of the caves which you call the catacombs is the House of Eternity. But it grew and grew in those centuries of persecution which commenced with Nero's—or I should call it—the Mage's fire. As for the white stone, it has been moved and thou wilt not discover it, for it was broken in two halves."

I enquired as to its inscription.

"There was drawn a vine upon it and this was the sign, the secret sign, that I followed Christ—was his servant. Then upon it was written my name and there followed certain words telling of my having passed into Paradise. But this writing hath been rubbed out though the vine remains."

I asked if he were among those whom the Messenger had already named as having perished in the Arena.

"I was among them, but I am not named for I was but a slave and I was afraid and prepared to abjure my faith in those last moments when I saw the watching people and hearkened to their howls of fury. For this reason, through all the years of my sojourn in the other life, I ever desired to return and tell the story of those who, to the last, had remained true to their faith. So I was permitted to become the director of this woman and to open the door to the long Chronicle of the Saints which will be read by many when your bodies are dust. Be assured that not in your lifetime but afterwards, it will be discovered by the great mass of people. For after this age of iron there

will be a return to the simple truths that are not told by priests—the truths of noble lives devoted to the faith and of deaths borne with fortitude.”

It seemed time to stop this form of penitence, so I asked if the name of Silenio had been given him by his master on earth—what was his real name?

He replied: “Yea, he gave it me in jest. Know me if you will as Philologus.” I remarked that the name was mentioned in our Bible. He answered that this might be the case and that if I read the passage to him, he would know if it were he. On the next occasion I read Romans xvi. 15, introducing the name Philologus, asking if he were indicated. He remarked, as if in alarm, “Yea, but it is my punishment to remain under my slave name, Silenio. Give it not to the scribes . . . *set it not in any parchment.*”

Silenio seems to have little idea of the conditions prevailing in our present world. It may be inferred therefore that he merely requests that his identity should not be revealed in connection with the actual Scripts of Cleophas. I think I may be pardoned in disclosing this piece of information, which, after all, can never be verified.

I must mention that the name “Philologus” was spelt in the automatic writing with a *y*—whereas Romans, which Miss Cummins has undoubtedly read, spells the name with an *i*.*

Also I must record the fact that the automatist has been in Rome and has visited the catacombs. Whether her eye ever alighted on a fragment of a stone such as is described by Silenio, it is impossible to say; for myself I have never set foot in Rome.

Having put these notes together, I gave them to a friend to read. It was then pointed out to me that the saying, “A new name upon a white stone,” was a quotation from Revelations. I asked Miss Cummins, who was then in Ireland, if she could get an explanation of this from Silenio. In answer to my query he replied:

“‘A new name upon a white stone hath been given me.’

Yea, those were my words. But they had more than one

* In Rom. xvi. 15. *φιλογου* may be Englished as either “Philologus” or “Phylologus.” Greek has no “*y*”; usually the Greek *v* is Englished as “*y*.”

meaning. During my time on earth, such words were an old saying and came from the Book of Sayings, a script of the Mystery Worshipers. It means to them, rebirth while still we live in the body on earth—the rebirth of the soul. So changed was the man through this birth, he might indeed be known as another—that is by a new name. The white stone signified purity of heart and of intention. . . .”

One more explanation seemed necessary. It will have been noted that in 1925 Silenio stated that he was martyred in the Arena at Rome. Replying to further enquiry in 1928, he speaks of the death of the Apostles having taken place before he was born. At the same time, therefore, I asked him to elucidate this apparent discrepancy. His reply was that he had two earth-lives about that time. If the information he has given concerning himself is considered, it would seem that this might have been the case. That Silenio appears to have had more than one earth-life is borne out by his statement in connection with Atlantis.

It must be admitted that Astor's conduct is petty and quite unworthy of any philosopher of the great Plotinian tradition. Whoever “Phylloxes” was, he failed to teach him good manners. However, it should be remembered that controls and communicators appear to take on earth memories when returning to the proximity of this planet. Let us assume therefore, that, in the distant spheres where, he states, he is “an oscillation on the ether,” Astor takes a broader and more tolerant view of Christianity and the Christians.

The object of this article, however, is not to analyse the conduct of Astor and Silenio ; it is an endeavour to demonstrate the fact that they are entities, separate from each other and separate also from the medium they control.

From the preceding notes it will be seen that no evidence is given which establishes the identity of these controls. They have very distinct and pronounced characteristics which never vary and which, I fancy, would be difficult for Miss Cummins to impersonate alternately either consciously or unconsciously. In addition to this, it must be remembered that they are produced in the midst of the numerous, varied, and recognised communicators who have spoken through her during the last twelve years or more.

THE VOICE MEDIUMSHIP OF MRS. MURPHEY LYDY

BY SYDNEY O. COX, *Hon. Principal of the College.*

Mrs. Murphey Lydy, of Chesterfield, Indiana, has been working in America as a Trumpet Medium for over thirty years. She paid a short visit to England in 1931 when many demonstrations of her mediumship took place at the College and elsewhere. She landed in England on this, her second visit, on May 28th and up to 31st August, 1936, she has held forty-four Groups in darkness and three in full light. She remains quite normal during the séances, although on one occasion when no phenomena occurred there appeared to be an attempt by spirit operators to entrance her. At two of the groups held, no phenomena occurred. The light séances were held in the College Lecture Room and the dark ones in the Physical Séance Room.

The medium and sitters forming the group sat in a circle, the trumpet being placed on a table in the centre. Except on one occasion, other than at test séances, no contact was made between medium and sitters. After a little singing at the beginning of the séance Mrs. Lydy did not usually require any further music during the sitting. Two spirit operators usually manifested, the first, "Sunflower," stated that she was a Red Indian and passed over as a child some sixty years ago. The other, "Dr. Green," said he was a medical man who lived in Indiana some hundred years ago. Mrs. Lydy stated that she had confirmed the information he has given regarding his earth life. "Sunflower" usually manifested about five minutes after the commencement of the séance, and both she and "Dr. Green" assisted those entities who could not convey the desired information themselves.

SITTERS

As I had charge of at least one group a week, a few remarks on the attitude of those taking part will not be out of place and may be useful to others. The great majority of those attending appeared to have little idea of the difficulties their friends in

A NEW WORKER AND LECTURER

M. de Meck, whose portrait we are pleased to present to our readers, has become well known and appreciated by many College members during the past year, by means of his interesting and valuable lectures, which, on "Ancient Initiation" and "The Fourth Dimension" are to be continued during this term; for particulars of this, readers are referred to the present syllabus.

M. de Meck has had a distinguished career as a diplomatist, occupying different diplomatic posts including England. He was in Paris in 1914 at the outbreak of the war, where he witnessed the approach of the Germans and some very curious occult manifestations connected with this approach. He has been interested in Spiritualism, Occultism and kindred subjects for a period of forty years and has had exceptional opportunities to study these in many parts of the world, Egypt, India, China and Japan, and to collect valuable documents relating to psychical phenomena of every kind. He is also a practical student and has witnessed the raising of the dead, materialisations, apports, lights, automatic writing, clairvoyance, clair-audience, fire-walking and many other phenomena. He has also submitted to training for the development of his own psychic faculties, which has proved of great assistance in estimating the value of what has come under his observation. Several books and many articles on the subject have also come from his pen and he has lectured in many countries in different languages.

The College is always glad to welcome a new worker and lecturer, and when one comes with M. de Meck's experience and ability allied to his charm of manner and able presentation, he is doubly welcome.



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SITTERS

As I had charge of at least one group a week, a few remarks on the attitude of those taking part will not be out of place and may be useful to others. The great majority of those attending appeared to have little idea of the difficulties their friends in

the spirit world have to overcome in order to communicate at all in this or any other form of mediumship. Those who had attended the various instructional classes held at the College were, however, better equipped. In order to obtain the best results experimenters must know something of these difficulties, something of the complicated technique of Voice Mediumship and how to conduct themselves during a séance. In the investigation of psychic phenomena the wise student will adopt one attitude during the séance and another after it is concluded. We must remember that we are dealing with things of the soul, and if we neglect this, disappointment will probably result. Therefore, after having taken necessary precautions against the perpetration of fraud, we must adopt an attitude of acceptance during the manifestation. If deception and hostility are in the minds of the experimenters, these emotions will react on the sensitive—sometimes with disastrous results. The sensitive is not always responsible for fraud. Such an attitude of acceptance need not prevent the critical faculty from functioning during the séance ; but at the conclusion the results should be critically and impartially reviewed.

The best sitters were those who adopted an easy conversational mode of speech, who encouraged the "voice" and yet gave no information. I was astonished at the number of people who unwittingly provided information. This may have helped their spirit friends to maintain contact, but could hardly be considered evidential. At the other extreme were those whose attitude was sufficient to close the door on all intercourse. One individual, for example, refused to hold any converse until the communicator gave the name of a particular ship. Having failed to obtain this, everything was attributed to fraud. Then we have those who deliberately deceive. In one case, that of a member, with whom I have had correspondence on the matter, false names were supplied by the sitter himself. In a letter to me after the séance he confessed he had supplied a false name and a fictitious friendship with one bearing this name. I consider this to be the very worst attitude in which to approach the study of spirit intercourse. It cannot be too strongly urged that during a séance, medium and spirit communicators are not in a normal condition. When not accustomed to séance conditions spirit communicators find

it difficult to remember anything, especially when pressed to do so. There is a reason for this, a reason which few understand (I may deal with this matter on a future occasion), and communicators, as well as the medium, are in a highly suggestible condition. To adopt a deceptive attitude when engaged in communication is to call forth deception and to attract those of a like nature. This is a natural law.

EVIDENCE

There were a few cases of evidential communications worthy of record. Mrs. B. M. wrote to the College stating that at one sitting she obtained information which at the time she thought was wrong, but on returning to her home in the Midlands she found that it was quite correct.

Mrs. C. P. wrote giving a good example of cross-evidence. Her son spoke to her at a Voice sitting ; at a later date, directly controlling Mrs. Fairclough, he confirmed what he had said at the Voice sitting. Later still, controlling Mrs. Mason, he confirmed what had occurred at the sittings with both Mrs. Lydy and Mrs. Fairclough. Obviously he is a clever communicator.

Miss A. E. stated that her grandmother spoke to her in English with a French accent, which was quite evidential.

Mr. J. H. stated that he obtained a very evidential message in the exact phraseology the communicator used in earth life.

Miss Tom-Gallon, who was in charge of several groups, has stated that she heard the medium hold a whispered conversation whilst a spirit voice was talking.

Mrs. B. stated that at the sitting of July 9th her old German nurse gave her name—Katrín—and spoke to her in German with the accent typical of the peasants of the Black Forest. Mrs. B. said, "She didn't bring in a word of another language and it was absolutely clear."

Mrs. Hankey reported that at one sitting, Mrs. Lydy was laughing at a remark passed, while a "voice" was talking.

These extracts from sitters' letters and reports, which are in the College files and may be consulted, are outstanding cases of evidential value. Other letters received expressed dissatisfaction and two or three considered the medium fraudulent ; but fraud will not explain some of the letters quoted above. But

generally speaking such evidence, as the sitters did not themselves supply, was poor. The poor quality of the "Voice" and the scanty evidence supplied affected both the attendance at the groups and the mental attitude of the sitters.

COMMUNICATORS

One feature which was disturbing to many of the sitters was the pronounced American accent with which some of the communicators spoke. One lady, Mrs. T. A., although obtaining some evidence from her communicator, was constrained to repudiate the Voice because of both accent and mode of expression. Later, at a sitting with Mrs. Vaughan, this communicator admitted he was at the Voice sitting and had given his name, but said it was not his voice that had spoken.

This is apparent impersonation and it is not generally known that at Voice séances this sometimes occurs. There are various reasons why one of the medium's spirit band should sometimes act as communicator, but it would be well if the chief operator were always to state frankly when and why this does occur. On two occasions, however, the control, "Sunflower," did say that the information was being given not by the actual spirit but by another, as the former could not do it himself. The same distrust is engendered when a transfiguration takes place without notice instead of an expected materialisation. There was certainly more than one case, however, of actual impersonation. One sitter was addressed by voices purporting to be his father, mother and brother, but he had no such relations in the spirit world. Again my own daughter communicated with me at one voice séance and gave evidential messages which were confirmed later through another medium. But once her name had become known she purported to manifest at other séances at which I was not present. She later denied having spoken on such occasions.

Large mixed groups undoubtedly lend themselves to imposture, but there was much evidence that the Controls or spirit operators were inefficient. Mrs. Lydy herself was too easily satisfied, so it is natural that the operators should be of a like nature. It was not the least difficult part of my work when in charge of the group to try to prevent the incursion of un-

known spirit visitors and many times the Control had to be urged to prevent such intrusion.

Another habit which had to be gently but firmly discouraged was the suggestive talkativeness of the medium. For example, if a Voice called "Mother," Mrs. Lydy would ask a sitter "Have you a mother in spirit?" If the answer were in the affirmative, she would say, "Well, here she is." She would also mention names which she thought were being given.

THE VOICES

Messages of an evidential nature are no proof of the genuineness of the Direct Voice, as the medium may be clairvoyant and clairaudient and then give the evidence so obtained with her own voice. As no contact was usually maintained between Mrs. Lydy and the sitters, some of those who were dissatisfied did not hesitate to state that the medium manipulated the trumpet and spoke into it herself.

At the sitting on June 11th whilst a "voice" was speaking, I placed my right hand on the arm of the medium's chair so as to touch her left hand. Immediately her right hand stretched across and touched my hand; thus her two hands were in contact with mine at the same moment and the "voice" continued speaking without interruption. I also whispered to her and she answered while the "voice" was still speaking. Others have stated that they heard Mrs. Lydy speak whilst a "voice" was also speaking, and that they have heard two spirit voices speaking at the same time.

At the séance of June 11th, I have no personal doubt that (1) the medium did not manipulate the trumpet herself and (2) that the voice was not the medium's voice. Mr. Stanley De Brath, writing to me on July 11th, 1936, stated that "Mrs. Lydy has given me decided proofs of her ability and genuineness, but of course, like all mediums, she needs a harmonious circle to give her best results."

At the sitting of July 9th, 1936, Mrs. Bertha Harris, the well-known clairvoyante and trance medium, formed one of the group. After the séance she described to me what she had seen, which was as follows:—After the light had been extinguished, 2 snake-like psychic rods came from the region of the medium's

solar plexus. The ends of these rods flattened and, gripping the trumpet, manipulated it. Round the medium's neck a luminous mass was observed, from which rods shot out. These remained visible during the séance, but at the close the rods manipulating the trumpet returned to the medium's body with a wave-like motion and the trumpet fell to the ground.

FIRST DEMONSTRATION IN FULL LIGHT

A demonstration in daylight was given on 7th July, 1936, in the College Lecture Room at which about 60 people were present. The medium stood on a platform in full view of the audience and held the trumpet in one hand—large end towards herself—while the small end was placed by a member of the audience to his or her ear. Those who were called up to the platform were chosen by ballot. Although the voices were weaker than those heard during the dark séances they could be heard by many in the audience. The same difficulties of the manifesting spirits as were experienced in dark séances were apparent, and were increased so far as the listeners were concerned by reason of the greater weakness of the voices due to the presence of light.

During the progress of the demonstration it was noticed that one member of the audience, a blind gentleman, who sat in the second row at a distance of ten feet from the medium, heard more clearly than others. He was invited first to sit in the front row and then to place the small end of the trumpet to his ear. He stated that he did not hear the "voice" in the trumpet at all. He indicated with his hand where he thought the voice came from, and this place was in the region of the medium's solar plexus. The large end of the trumpet was placed against this region; again the voice was heard. His ear, without the use of the trumpet, was placed against the medium's body and still the voice was heard. The trumpet was thus apparently used merely to project the sound towards the listener, and this would account for the fact that many of those in the audience could hear what was said almost as clearly as the listener at the trumpet. The medium herself appeared to be surprised at this discovery. That the voice "box" was not in the trumpet was obvious from the fact that the trumpet was moved away without affecting the "voice" and without having

any ill-effect upon the medium. For those who experienced Hazel Ridley's mediumship an interesting comparison may be drawn.

Much has been made of the fact that as the voices manifested, a throbbing of the medium's throat was noticed. This has been considered by some to be proof of ventriloquism. Dr. Nandor Fodor, who had been present at only a part of this séance, in a letter to me, expressed the opinion that the movement of the muscles of her throat observed during the light sitting of July 7th and the fact that the voice came from the direction of the medium proved that she was ventriloquising. In my opinion it proved nothing of the sort. In physical manifestations in light not only twitches but even movements of limbs have been observed when quite genuine phenomena were produced, as a study of Frau Silbert's and Eusapia Paladino's records will show. It is found that a "pull" on the appropriate organ takes place during these manifestations and in some cases, to prevent misapprehension, physical mediums ask to be controlled that such movement may be prevented. The first Principal of the College, Mr. J. Hewat McKenzie, has recorded that while sitting at a meal with a medium the independent voice was heard in daylight and he noticed the violent pulsation in her neck.

On one occasion, whilst sitting next to another Voice medium, my father spoke to me through the trumpet. The voice came from my *right front* and as each word was uttered a slight grunt proceeded from the medium on my *left*. This was no doubt due to the "pull" mentioned above.

More than one voice medium has told me that a definite pull of the vocal cords is felt during a séance. A throbbing or pulsation of the throat is therefore not only no proof of fraud, but is to be expected.

SECOND LIGHT SITTING

On the evening of Wednesday, July 22nd, a large group assembled in full electric light in the Lecture Room. The procedure was similar to that of the first "light sitting." Several messages were received which two recipients stated to be evidential. The medium offered to have her lips sealed

with adhesive tape during part of the séance, but as a medical man had previously told me that this might prove dangerous, I did not feel justified in permitting it, and the audience also strongly objected to such measures being taken. It is of interest to note that a ventriloquist was present at this séance and he afterwards said that he thought the medium was ventriloquising, but on being asked if he could do the same thing under similar conditions he stated that he could not.

THIRD LIGHT SITTING

This séance in full daylight was held on August 10th, at 5 p.m. and was in the nature of a test séance. The Group consisted of Professor D. F. Fraser-Harris, Major C. H. Mowbray, Mr. S. O. Cox, Mr. Harper, Miss Tom-Gallon, Miss Joseph, Mrs. Hankey, Mrs. Daw and Count Richard Hamilton. During this demonstration Mrs. Lydy said she felt a distinct pull at her neck.

Voices were heard and some evidence obtained by various sitters and whilst this was proceeding Professor Fraser-Harris, Major Mowbray and I occasionally stood close up to the medium and held her hand.

It was suggested that Mrs. Lydy should repeat the alphabet quietly while the "voice" spoke in the trumpet. Mrs. Hankey and Mr. Harper heard Mrs. Lydy repeat the alphabet, but this was not heard by Professor Fraser-Harris, Major Mowbray or myself. Unfortunately both Professor Fraser-Harris and Major Mowbray are handicapped by hardness of hearing. On one occasion the medium placed the back of her head close to the large end of the trumpet with her face towards some of the sitters. The "voice" was still heard in the trumpet by some of the sitters.

After this demonstration the Group decided to have a dark séance at which certain conditions were to be observed.

1ST DARK TEST SEANCE

This was held on Tuesday, 18th August, at 3 p.m. Present : Mrs. Lydy, Professor Fraser-Harris, Miss Tom-Gallon, Mr. A. E. Jay, Mrs. Hankey, Mr. Cox, Count Richard Hamilton, and Major Mowbray (in order from left of medium). The trumpet

had a luminous band at the larger end, and hands were held, the medium's hands being controlled by Professor Fraser-Harris and Major Mowbray. Later, foot contact was also established between all sitters. The trumpet was placed on a table in the centre of the circle just beyond normal reach of the medium.

After some time an attempt was apparently made to lift the trumpet as it was seen to roll and finally fell to the floor on the side of the table away from the medium. It was replaced by me without any break of contact. This happened twice more and finally the trumpet was allowed to remain on the floor. On one occasion, Mrs. Hankey, Mr. Jay and I, on the side opposite to the medium, heard a faint voice and Major Mowbray states that, while one sitter (Mrs. Hankey) was conversing with this voice, he placed his ear close to Mrs. Lydy's mouth but heard nothing emanating therefrom. He, however, did not hear the whispering voice with which Mrs. Hankey was conversing.

After the séance it was decided to hold another test séance in the dark on Tuesday, 25th August.

2ND DARK TEST SEANCE

This was held on Tuesday, 25th August, at 3.30 p.m. Present :—Mrs. Lydy, Professor Fraser-Harris, Mrs. Daw, Mr. Jay, Mrs. Hankey, Mr. Cox, Count Hamilton, Major Mowbray (in order from left of medium.)

Professor Fraser-Harris and Major Mowbray controlled the medium's hands and contact was maintained between all sitters. About half-way through the séance Major Mowbray and Mrs. Hankey changed places.

Some time elapsed before any manifestation occurred. Then a voice in a faint whisper addressed Mrs. Daw. It purported to be her son, "Bill," and a short conversation was attempted, but the voice was extremely faint. Mr. Jay was later addressed by "Mary" and the name "Harry" was mentioned, both of which were recognised.

The sitters repeatedly asked that one of the controls would manifest, and after a suggestion that the séance should close, "John Peel" was lustily sung by the group as a final encourage-

ment. Then "Sunflower" spoke and a later faint voice announced that she was Ella Cox, and spoke to me. She sent love to mother and brother and said she was helping the latter.

Just before the close, the trumpet, upon which was a luminous band, moved slightly.

REMARKS

There was, I consider, a certain tenseness amongst sitters, due to anxiety to maintain proper control and desire that nothing should escape notice, and although this was perhaps natural in a test sitting it did not create the best conditions for successful manifestations.

Professor Fraser-Harris stated afterwards that he thought the voice speaking to Mrs. Daw was the voice of the medium whispering across to the lady addressed. He passed no opinion regarding the Voice which addressed Mr. Jay.

Regarding the voice which addressed me, Professor Fraser-Harris thought that it might be the voice of the medium directed towards me. Mrs. Hankey's opinion was that the voice was of a quality entirely different from that of the medium. My own opinion is that the voice, although faint, was that of a cultured English lady and was not only unlike the voice of the medium, but was of such a quality that the medium could not have produced it.

Major Mowbray stated that he considered the slight movement of the trumpet was "supernormal," but that what had impressed him most during the three test sittings was the fact that during the sitting of August 18th he had his ear close to the medium's mouth while three sitters heard a voice conversing with Mrs. Hankey on the side of the circle opposite to the medium while the trumpet was on the floor at Mrs. Hankey's feet.

With reference to the last paragraph, Major Mowbray later comments :—

"During the time I had my ear close to the medium's mouth, and three sitters heard a 'voice'; I could hear no 'voice' whatever, but after a little time the 'voice' became louder, I then heard it, but at the same time I came to the opinion that this voice proceeded from the medium's own mouth; my ear was close to her face.

"During the five sittings I attended there was nothing, with the exception of the original movement of the trumpet, which I considered supernormal; in fact with this exception, I am of the opinion that the voices were produced by the medium herself. I do not agree with Mrs. Hankey, that the voice of the medium and 'the voices' were heard together, not during my sitting anyway."

Professor Fraser-Harris states:—

"During the course of the five séances at which I was present, I saw or heard nothing which, in my opinion, could not have been produced by normal physiological processes. I could find no evidence for anything para-normal."

OTHER PHENOMENA

At several séances, at some of which I was present, various sitters said they saw spirit lights. At many séances various sitters stated they had been "touched," and on one occasion a lady was much perturbed from this cause. She was sitting next to her husband and far from the reach of the medium. Mrs. Lydy, who sat next to me on this occasion, was momentarily agitated by this unexpected interruption. Later a spirit voice apologised to the lady in question.

SUMMING UP.

Apart from mere expressions of opinion of various sitters I consider the mediumship of Mrs. Lydy to be genuine for the following reasons:—

1. The experiments made by me at the séance of 11th July and noted above.
2. The hearing of the "voice" and the medium's voice at one and the same time by various sitters on more than one occasion.
3. Confirmation from various spirit entities through other mediums received by various sitters including myself.
4. The clairvoyance of Mrs. Bertha Harris at the séance of July 9th, 1936.
5. The reports regarding phraseology, accent, and foreign language noted above.
6. The great loss of psychic power personally experienced at nearly every sitting at which I was present, by myself and other experienced sitters.

In spite of this, however, I consider the phenomena of poor quality due to the following causes :—

1. The age of the medium, and that she was undertaking to sit too frequently.
2. The fact that the medium is too easily satisfied.
3. The apparent lack of control of the spirit operators, which may be due to (2).
4. The occasional absence of the chief control, Dr. Green.
5. The unsatisfactory weather conditions experienced during the early sittings.
6. The unsympathetic attitude of many sitters, which was probably caused, however, by the poor evidence received during those early sittings.

Regarding the attitude of investigators I will quote the remarks of Mr. J. Hewat McKenzie which may be read on pages 367 and 368 of Vol. I, PSYCHIC SCIENCE. He said, "I have always found that the most startling results, in the way of genuine manifestations, have taken place in the presence of the sympathetic and even emotional, honourable and straightforward sitters; results which the keen-minded scientist, however tactful he may be—when lacking in sympathy—always fails to get." And "I have evidence of this again and again at the College—where the coldly critical scientific gathering fails to get anything worth investigating, but with the same medium, a group of well balanced and deeply interested and sympathetic sitters will get the most astonishing results. This is not a careless statement, but an actual verified fact, proved in an experience extending now over a period of years."

With that opinion I am in entire agreement. Honesty and sympathy, which are essential, need not dull the critical faculty. Deceit proves nothing but the incompetence of the investigator.

SLATE WRITING AND VOICE MEDIUMSHIP

BY MRS. HEWAT MCKENZIE

It is always a little surprising to discover when some writers choose to give us their reminiscences how long a period has been given to the investigation of psychic facts, and how vital an interest this has been in their thinking, threading in and out of their own particular line of work and sensibly and insensibly modifying all their views as to the nature of Man and the Universe.

In *Man and the Unknown*, by Dr. Alexis Carrel, he tells us that from the age of twenty-seven as a young medical student he began to be interested, but only at the age of seventy does he take the public into his confidence and urge the necessity for better methods of Psychical Research. Upton Sinclair in *What God Means to Me* tells us of his meeting, when a young student, with a reliable man who believed in ghosts, and who gave him a basis for thinking on these matters, which in later years he has turned to good account. Now comes this interesting volume, by a distinguished American writer, who gives us a consecutive story of his investigations, covering a period of forty years. How many others, if they chose or had the pen of the ready writer, could unfold similar tales? Until there is more courage to face the opprobrium meted out to psychic investigators, our subject will languish for the lack of such experimental evidence from well-known people, whose word would commend the knowledge to others.

While Hamlin Garland has arrived at no conclusion that these facts have given him a belief in survival, and a reviewer in our last issue condemned him rather severely because of this, I have found his story a most valuable one, for he has courage in relating his facts, and had unique opportunities for the observation of these with mediums quite unknown in Britain.

The facts are the same, the conditions are the same, wherever observed carefully, and add to the wealth of our knowledge.

Slate-writing, for instance, of which we know nothing in

* *Forty Years of Psychical Research*, by Hamlin Garland. The MacMillan Co., New York. (12s. 6d. net.)

this country to-day, was brought to his notice on several occasions. "I know a medium who is able to produce writing on a slate under the bottom of a goblet filled with water," said a friend.

"Why under a goblet of water?"

"For the reason that most people go to a medium expecting to witness a miracle; we want messages to come to hand under conditions impossible to ordinary people. We argue that the dead being free from the limitations of earthly life should be able to manifest their presence in direct opposition to what we call natural law. Hence we insist on their writing on locked slates and reading sealed letters. The poor psychics are forced to grant these tests. Go and see this woman, she's a wonder." So Garland went.

The medium was a humble woman. "She filled a long-stemmed goblet with water and placed it on a slate which I had previously examined to see that it was devoid of writing. Balancing the slate and glass on the palm of her right hand she slowly and carefully passed it under the table. She then said, 'Put your hand under mine. I want you to keep the slate steady.'"

"Why put the slate under the table?" I asked.

"Because the forces work better out of our sight. They don't like to write when anyone is looking at them." My right hand was under hers, her other was in full view in full daylight, I could see both her feet.

I said, "I should like to *dictate* what is to be written, it will end all talk of prepared slates."

"They will do better than that," she said, "they will take something out of our conversation as we go along. Will that answer your purpose?"

"Perfectly."

A moment later I felt a slight movement in the slate and the faint sound of a scribbling pencil. "They have written," the psychic said and slowly withdrew the slate.

As she brought it carefully to the top of the table *I saw writing under the foot of the goblet*, and upon reading these words I found that they had in very truth been taken from our talk. I recognised them as words I had uttered *after* the slate had been passed under the table. How they were written

under that water filled glass I could not imagine. Prepared and substituted slates have no weight in this case.

Other tests followed, equally successful, and the writer can only appeal to the idea of a Fourth Dimension to explain the happenings with this and other slate-writing mediums. A dead composer friend was even able to write bars of music, correct in every detail, under the scrutiny of a musician present, imposing his own will as against the views of the expert. Written on his own slates between his own hands and even under his foot he had no explanation of the occurrence.

Trumpet mediumship claimed his attention with a Mrs. 'Smiley.' The conditions were perfect and the voices clear and fluent and characteristic of the persons said to communicate. The mediums were all humble people, and were invariably willing to allow Mr. Garland to impose his own tests and to guide the proceedings. The twanging of a tune on the strings of a closed piano on several occasions in the presence of this medium is also explained by the Fourth Dimension hypothesis. Mrs. Smiley was held and taped and her skirts nailed to the floor and still the trumpet moved freely and the ghostly voices spoke. Permission was asked to place a hand on her lips or to muffle them with a handkerchief, and the medium said, "You may gag me in any way you please." A large silk handkerchief was tied tightly round her head and over her mouth, and the communicator was challenged to speak. In a moment the voice of the 'control' was heard, seemingly *from the cone at a distance* from the medium, but the voice sounded *muffled and blurred*. "You are not articulating well," I observed sarcastically. Instantly his voice rang out sharply, more sharply than ever before. "I was fooling you," he said with a chuckle. "I knew what you wanted and so I gave it to you," and his tone expressed the delight which a joker takes in a successful trick.

Now Garland asked the medium in addition to the gag to hum a tune and while doing so the communicator 'Wilbur' must speak. He agreed to do so, but the medium was exhausted. On a subsequent occasion he tried other expedients to satisfy himself that Wilbur's voice was independent of the medium, but did not quite succeed. Mrs. Smiley spoke *almost*

at the same time but *never precisely* at the same moment with Wilbur.

All of which goes to prove the inter-dependence of the psychic force with the vocal organism of the medium; one private medium Noel Jaquin, has told us that in vocal experiments he found he could speak at the same time as the exteriorised voice, but that it required a strong *mental* effort of concentration to do so, which had the effect of interfering with the 'voice.'

Later "Margery" was interviewed and Mr. Garland had the experience of seeing her use the Richardson voice cut-out machine while 'Walter's' voice sang and chaffed the sitters; this under his own conditions of sitters and place, interested him enormously. Private experiments in mental mediumship have occupied his later years, but still the question is unanswered as to whether these remarkable communications are really from his dead friends or but some dramatisation by the mediums.

I have thought it worth while out of this long and interesting record to instance the rare slate-writing episodes and the trumpet-voice experiments which are a matter of keen discussion amongst us to-day.

" ' If a man die, shall he live again ? ' and it may be we must continue to seek an answer. It is to me the most vital of all subjects of research, more important to me than a demonstration of the existence of the Cosmic Ray or the cracking of an electron, assurance, if it comes, will be the result not of reading but of experiment," concludes the author. We can but regret that his abundant opportunities, and some he seemed to miss through neglect, have not given him the assurance for which he craves.



OMAR KHAYYAM AND ROBERT BROWNING

COINCIDENCES IN CROSS-CORRESPONDENCE

BY HELEN ALEX. DALLAS

One of the remarkable features in the communications which have come in the name of Frederic Myers is not alone the detailed and wide knowledge of literature which they show, but also that through them, in one or two instances, new and hitherto unrecognised connections between literary works have been discovered. For example, Mrs. Verrall was led by this means to discover a probable connection between the well-known stanzas XCIV and XCV of Tennyson's *In Memoriam* and a passage in the writings of Plotinus. The connection, which does not seem to have been previously observed by students, is sufficiently close to suggest that the poet had the passage from Plotinus in his mind when he wrote the lines in *In Memoriam*.

The issue of *Proceedings* of the S.P.R. published in June, 1911, offers for consideration an analogous case. In a very interesting article headed, "Note on Cross-Correspondence—'Cup,'" Mrs. Verrall pointed out that there are striking coincidences between the "Rubaiyât" of Omar Khayyam (Fitzgerald's rendering) and Robert Browning's "Rabbi Ben Ezra." She said: "If accident, and not acquaintance with Fitzgerald's poem, produced so apt a criticism of Omar's theory of life, and expressed it by a different interpretation of Omar's metaphor, the coincidence is remarkable." And she further pointed out that as Fitzgerald's poem was published in 1859 and Browning's two years later, in 1861, it is quite possible that there is a historical link between the two. A careful comparison of the two poems certainly makes it difficult to believe that Browning had no consciousness of the fact that he was using the imagery used in the "Rubaiyât," in an opposite sense, and that the whole underlying idea of this poem is an ardent protest against the theory of life embodied in the Fitzgerald verses.

I must refrain from making comparison of the two works at any length. A few quotations must suffice.

Compare Fitzgerald :

Stanza XLVII.

“ For if the Wine you drink, the Lip you press,
End in the Nothing all Things end in, Yes,
Then fancy while Thou art, Thou art but what
Thou shalt be—Nothing—Thou shalt not be less.

And Browning :

Stanza VII.

“ What I aspired to be,
And was not, comforts me :
A brute I might have been, but would not sink in the scale.’
Stanza XXV.
“ All I could never be,
All men ignored in me,
That I was worth to God whose wheel the pitcher shaped.”

Fitzgerald :

Stanzas LIX, XL.

“ In that Old Potter’s Shop I stood alone,
With the clay Population round in Rows.
Who is the Potter, pray, and who the Pot ? ”

Browning :

Stanza XXVI.

“ Aye, note that Potter’s wheel,
That metaphor ! and feel
Why time spins fast, why passive lies our clay.”

Fitzgerald :

Stanza II.

“ Awake, my little ones, and fill the Cup,
Before Life’s Liquor in its Cup be dry.”

Browning :

Stanza XXX.

“ Look not thou down, but up !
To uses of the cup.

One might fill several columns with quotations in which analogy and contrast of thought may be traced in these two poems, and students of literature will be grateful to Mrs. Verrall for having so ably presented the comparison which

renders this already highly valued poem of Browning's even more interesting than before. No doubt she would disclaim credit for having *originated* the suggestion, which she found in the course of her subtle analysis of her own automatic writings and those of other sensitives. It is to her discernment, however, that we owe the discovery.

The word "Cup" which is used in both poems is also the key word of the cross-correspondence dealt with in the above-mentioned Note.

The "Cup" in Fitzgerald's poem stood for the pleasures of sense, or for life fashioned on the wheel of time; in Browning's poem it stood for life moulded by the power of God for His service and delight. With this essential difference of conception and aim the imagery is, as I have already said, much the same in both works.

In the original poem by Omar Khayyam (which has been more literally translated by E. H. Whinfield) the symbol of the Cup is, however, not only used to denote carnal pleasures. However fine Fitzgerald's rendering may be from the point of view of literature, it does not do justice to the original from the point of view of sentiment and character. The real Omar was by no means always at the level of the wine-bibber, who finds the sole worth of life in sensual pleasures. He was a man who had his noble aspirations and religious yearnings. Under the rebellion expressed in his verses one hears the cry of Job, "Oh that I knew where I might find Him!"

I will give two quotations from Whinfield's translation:

"My heart weighed down with folly, grief and time,
Is e'er inebriate with love divine;
When as the Loved One portioned out His wine,
With my heart's blood He filled this cup of mine.

The more I die to self, I live the more.
The more abase myself the higher soar;
And strange! the more I drink of Being's wine,
More sane I grow and sober than before.

(256-266.)

Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit the voice within.

(374.)

His lower nature clamoured for satisfaction at times, and

it is the utterances of this lower nature which Fitzgerald has selected to render into fine and musical verse ; but the spirit of Omar—the real man—might with justice question the right of his translator to hand his thoughts down to posterity in this mutilated fashion. Unconsciously, perhaps, Browning has done them better justice. It is possible that he may have known the original poem. The second edition of Whinfield's translation appeared in 1902, but some literal translation *may* have been published earlier. In any case, the fact remains that the loftier applications of Omar's imagery are to be found in " Rabbi Ben Ezra."

Mrs. Verrall's attention was drawn to the resemblance between the two works in the following manner :

On February 12th and 13th and March 12th, 19th and 20th, 1907 (possibly also on March 26th), allusions were made in Mrs. Piper's trance to Omar Khayyam by the Hodgson and Myers "controls." On the latter date, March 20th, Myers claimed that Dr. Hodgson had conveyed to Mr. Piddington a line from a Persian poem, and had made Mrs. Verrall write " Omar."

A little more than a month previously, through Mrs. Piper (*not* Mrs. Verrall), Dr. Hodgson had referred to the " Book of the man who said he sat and dreamed all day about God and the Universe and Life in general, but never got any further." (Vol. XXV., p. 308).

He had also spoken of " The Persian in his garden," and, on March 12th, he had named Fitzgerald.

(Probably communicators are not always aware who is the *receiver* of their messages).

References to Browning's " Rabbi Ben Ezra " were made, also through Mrs. Piper, on April 4th and 29th and May 6th and 8th, 1907.

The allusions to Browning's poem were obvious, but not consecutive, they consisted of disjointed words quoted from it. Thus :

" Ezra. What vaunts life Vaunt transcends. Did you understand ? "

" Star, spark, flame."

Among similar isolated words, the word " Vaunt " was

repeated several times with an assertion that something was signified by it.

This rather unusual word occurs in "Rabbi Ben Ezra," thus :

Stanza IV.

"Poor vaunt of life, indeed,
Were man but formed to feed
On joy, to solely seek and find and feast."

The word occurs also in Whinfield's translation of Omar Khayyam.

"Fate will not bend to humour man's caprice,
So vaunt not human powers, but hold your peace."

But I have not observed it anywhere in Fitzgerald's rendering.

On March 18th, in the midst of a communication from Dr. Richard Hodgson, was written, during Mrs. Piper's trance :
"Cup used C.C."

The C.C. was at once understood to indicate a cross-correspondence and the word "Cup" seemed clear, but "used" caused some perplexity. Mrs. Sidgwick wrote that "she would be satisfied with the reading 'Cup used C.C.' if it made any sense in the context." It seemed unlikely that it was a curtailed sentence and that it stood for "Cup will be used as a cross-correspondence," as such elliptical expressions are not usual with Mrs. Piper.

Having received the intimation that "Cup" would be the key word of a cross-correspondence, Mr. Piddington looked for the occurrence of this word in other communications, and found it in two other scripts, written on the following day, i.e. on March 19th, 1907.

Mrs. Holland, at Calcutta, wrote, at about 4.45 a.m. (Greenwich time) of a Cup, worn in stone by falling water, "After the cup has been worn in the stone, the falling drops can be collected, but not before."

On the same day at about 10.30 a.m. Mrs. Verrall wrote of "two hunting crops on the wall over a silver cup." She also drew a sketch of a cup with two crops over it. This was preceded by the sentence, "There is something red in this connection, a picture on the wall, I think, of a hunting scene." Whether this refers to what had gone before or to the

sketch which almost immediately followed, one cannot determine.

We have, then, this sequence.

On the 18th of March, following previous references to the Rubaiyát of Omar Khayyam, the announcement is made : "Cup used C.C."

On the 19th Mrs. Holland wrote of a cup which is *used* to collect water, and says the cup can only be used *when it has been made by wearing away the stone*. On the same day Mrs. Verrall wrote of a cup which, as it is associated with hunting, may legitimately be taken to represent a cup of pleasure. And on dates following (April and May), allusions are made to the poem of "Rabbi Ben Ezra" in which the cup is used as a symbol of service. Mrs. Holland's script can be connected with Browning's cup of service ; but can we connect Mrs. Verrall's script with Omar Khayyam's cup of pleasure ? I think we may ; for the following stanzas from the Rubaiyát introduce both the ideas of the cup of pleasure and also of the hunt.

Fitzgerald :

"They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep,
And Bahrá'm, that great Hunter—the Wild Ass
Stamps o'er his head, and he lies fast asleep.

I sometimes think that never blows so red
The Rose as where some buried Cæsar bled,
That every Hyacinth the Garden wears
Dropt in its Lap from some once lovely head.

Ah, my Beloved, fill the cup that clears
To-day of past regrets and future Fears—
To-morrow ?—Why to-morrow I may be
Myself with Yesterday's Sev'n Thousand Years."

Whinfield's translation runs thus :

Stanza 14.

"In these proud halls where Bahrá'm once held sway
The wild roes drop their young and lions stray,
And that imperial hunter in his turn
To the great hunter Death is fallen a prey."

The idea embodied in these lines is briefly this. Since all passes, and where men feasted and shared the wine cup, where they hunted, fought and conquered, there the wild beast seeks its prey, and death devours all—let us forget all—let us eat and drink, for to-morrow we die.

On the other hand, whilst *Mrs. Holland's script* contains no word which suggests a link with Omar Khayyam, the word Cup is found in it, but with a very different association. I will quote the script.

"We have been striving for some time to eliminate some of the rubbish in these messages—to send a possible speck or two of gold without the obscuring mounds of rubble and gravel. But the minds of both percipient and receiver make this very difficult. To the readers of this I would specially say: Dismiss your preconceived notions; they are hindrances not helps. Be in no hurry to identify. Only have patience. The water-drops have not as yet begun to wear the stone. After the cup has been worn in the stone the falling drops can be collected—but not before. At present there is only a damp spot—inadequate for thirst quenching."

(*Proceedings*, Vol. XXII., p. 191)

The words "inadequate for thirst quenching," as Mr. Piddington points out (Vol. XXII., p. 192), introduce the ordinary sense of a "Cup" as a thing for drinking out of, i.e., the sense of its general *use*. Mrs. Verrall recognises, moreover, that these words are reminiscent of a line in "Rabbi Ben Ezra." She said:

"Neither the slowly wearing stone of Mrs. Holland's script of March 19th, 1907, nor the silver cup of my script of the same day, represents the earthenware cup of Omar and Ben Ezra, though the ultimate purpose—'thirst quenching'—of the uncompleted cup, described in her script, recalls the purpose of Browning's cup—to slake the thirst of the Master when the cup has been made perfect as planned."

Vol. XXV, p. 316.)

I have ventured to differ from Mrs. Verrall, and to see in her script a connection with Omar's cup. (This need not always have been a cup of earthenware, since the notes on the poem tell us that "Jamshyd's Sev'n ring'd Cup," referred to in Stanza V., was a divining cup typical of the Seven

Heavens: the divining cup may have been of metal.) If I am right in seeing this connection, the two scripts supplement one another and suggest the contrast between the two poems—a contrast typified by the cup for use, and the cup for pleasure.

I would point out, in conclusion, that although these connections are obscure and to some persons seem remote and improbable, it is eminently characteristic of the Myers communications to hint at a spiritual truth through allusions to literary works. What is the spiritual truth underlying these allusions? It cannot be better expressed than in the *whole* poem "Rabbi Ben Ezra," from which I select the first and last stanzas for quotation:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith, 'A whole I planned,

Youth shows but half; trust God: see all nor be
afraid!'

So, take and use Thy work:

Amend what flaws may lurk,

What strain o' the stuff, what warpings past the aim!

My times be in Thy hand!

Perfect the cup as planned!

Let age approve of youth, and death complete the same!"

I do not offer these suggestions without some hesitation; I am quite aware that one may find associations where they were not intended, and when they are found it is easy to be misled into subtleties which are perilous. Perhaps the suggested significance in the communications is a subtlety of this kind, but, in any case, readers may find some interest in comparing the Rubaiyât with Rabbi Ben Ezra.

[This interesting article, which Miss Dallas has kindly allowed us to use appeared in the columns of *Light* a number of years ago.

Where scripts from the same communicator are received through different mediums, such cross-references are often found, but are too often undiscovered, because no collation of such may be possible, nor the painstaking work given to their elucidation as has been done by the S.P.R. Such references do not constitute direct evidence of survival, but they do reveal a personality, seeking, through various channels, to give exhortation and inspiration; the attention of serious students may be directed to such attempts by this article.—ED.]

A HEALER

BY MRS. HEWAT MCKENZIE

"I would be to the Eternal Goodness what the hands of a man are to a man."

The news of the passing of Mr. William Sellar Hendry on June 28th, came as a surprise to his many friends, for his actual cessation from his varied service had been but a matter of weeks. During these weeks it seemed as if he quietly and purposefully withdrew into the Unseen world, using the method of meditation which he had practised so long as the bridge to effect the crossing between the two aspects of his life.

Within a few hours, his sister-in-law and fellow worker, Mrs. Duncan, joined him. She had shared in all his work since the death of her sister, his young wife, many years ago. It was largely through her natural clairvoyant powers, long obscured by the harshness of parental religious views, which, coming again into activity in the face of great need, convinced Mr. Hendry of survival. Later this gift became largely directed into a fine diagnostic power, under a medical 'control,' and proved its worth in the Healing Service in which they mutually engaged; later still it became a natural intuitional insight, which made Mrs. Duncan a tower of strength to all sick bodies and souls. She was also an experienced nurse, and truly 'a ministering angel' at the bedside of sufferers. Together they journeyed forth to continue their service.

Mr. Hendry was brought up as a good Presbyterian, but when he became located in Glasgow in business as a young man he found opportunity for contacting many varied lines of thought. Unitarianism attracted him, and Theosophy, then under the sway of Mrs. Besant's conversion from Rationalism; he met her personally and admired her courage in facing her Free Thought friends and admirers and declaring to them her new views of life and its progression. Theosophy opened a lifelong study of Eastern literature to him, and taught him the way of concentration and meditation and contemplation which he used throughout his career, but it did not touch the heart-sorrow of his life. When conviction of survival was reached he

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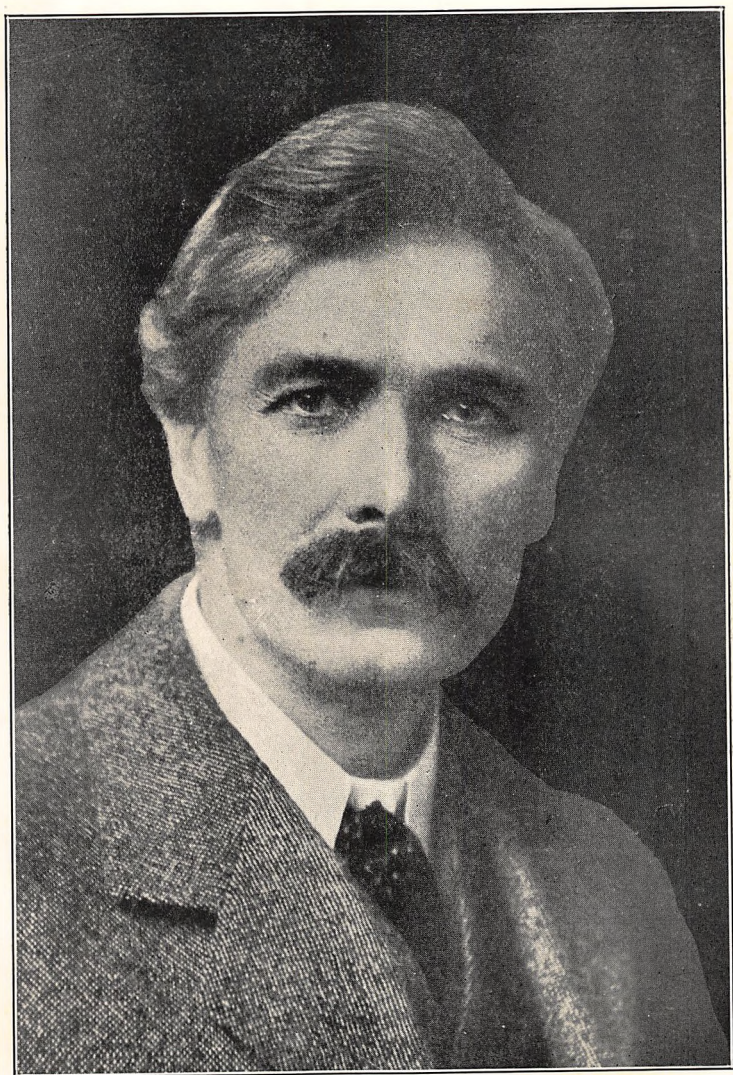
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The news of the passing of Mr. William Sellar Hendry on June 28th, came as a surprise to his many friends, for his actual cessation from his varied service had been but a matter of weeks. During these weeks it seemed as if he quietly and purposefully withdrew into the Unseen world, using the method of meditation which he had practised so long as the bridge to effect the crossing between the two aspects of his life.

Within a few hours, his sister-in-law and fellow worker, Mrs. Duncan, joined him. She had shared in all his work since the death of her sister, his young wife, many years ago. It was largely through her natural clairvoyant powers, long obscured by the harshness of parental religious views, which, coming again into activity in the face of great need, convinced Mr. Hendry of survival. Later this gift became largely directed into a fine diagnostic power, under a medical 'control,' and proved its worth in the Healing Service in which they mutually engaged; later still it became a natural intuitional insight, which made Mrs. Duncan a tower of strength to all sick bodies and souls. She was also an experienced nurse, and truly 'a ministering angel' at the bedside of sufferers. Together they journeyed forth to continue their service.

Mr. Hendry was brought up as a good Presbyterian, but when he became located in Glasgow in business as a young man he found opportunity for contacting many varied lines of thought. Unitarianism attracted him, and Theosophy, then under the sway of Mrs. Besant's conversion from Rationalism; he met her personally and admired her courage in facing her Free Thought friends and admirers and declaring to them her new views of life and its progression. Theosophy opened a lifelong study of Eastern literature to him, and taught him the way of concentration and meditation and contemplation which he used throughout his career, but it did not touch the heart-sorrow of his life. When conviction of survival was reached he



W. S. HENDRY

became a worker for Spiritualism, guiding the activities of a society in Gourrock on liberal lines, and offering the hospitality of his home to the many speakers and mediums who served the society.

In welcoming James Macbeth Bain, a mystical healer, he met one who could kindle the torch of the healing power, and he worked with him in forming a Brotherhood of Healers throughout Scotland, which stimulated many on right lines.

While Mr. Hendry had no actual clairvoyant gift, he had a sure sensitivity in presence of need, and after the quiet period of waiting with which he met each patient, he felt welling within him the healing force and the knowledge as to how it was to be applied for relief, and would lay his magnetic hands with a sure touch upon the sufferer. He did not dwell on the thought of disease, but on the thought of wholeness of body and mind and soul. To him all men and women had a perfect counterpart, which it was necessary they should realize, if health was to be theirs; to get them to realise this consciously was his work, and then, having secured their co-operation, by whatever means he could, he would help them to rebuild their broken bodies or nerves. If he could not get this realisation and co-operation he felt he could do little for them.

Magnetic force flowed from his hands, sometimes in burning heat, sometimes in cool draughts. I have seen him reduce fevers in half an hour, which under ordinary medical means meant days of delirium and this was followed by speedy recovery. I have seen him by his touch soothe to sleep the most difficult cases of insomnia, and relieve cases of obstinate obsession.

He was not only a healer, but a teacher on practical lines, his pupils shared in everything he could give them as to methods of healing, and nothing was alien to this service, sunlight, right diet, right thought, magnetic force, psychic perception and spiritual intuition. Each found its place as required, and when later he established a Rest Home in Streatham, the same methods obtained, and hundreds found their way to it to be rebuilt or reinforced for life's battle. The home itself was made possible by, and was a memorial to one he had helped, Lily, the wife and inspirer of James Macbeth Bain, his own inspirer.

From small beginnings, with no spectacular gifts, but a

profound determination to spend himself in the service of humanity, this man, peculiarly 'without guile,' in the sense of his lack of ambition as to material possessions, developed an amazing gift of compassion and understanding the Christ quality which he believed mankind needed, which rejected condemnation for broken lives. In two books by his friend Margaret Williams, *The Hands of a Man* and *The Garden of Healing*, he is remembered, and something of his power pictured in the following words :

" He laid his strong quiet hands on his, and Basil, marveling, learned the reality of the conscious deliberate transference of vital magnetism—the gift of spiritual power. He felt the flowing of new life into his body. His restless nerves grew still—a renewing, healing flood swept resistlessly over him, penetrating the hidden recesses of his being. A new revelation of love, love brave enough to wound, love strong enough to heal, dawned in his soul. When the hands of the healer were removed, Basil stood up—re-made."

Many who shared in his classes will remember his power in " the Silence " as his group merged in thought with his own, and came out inspired and refreshed though few words were spoken.

Countless strands of thought and interest merged to make this power effective, and so he was welcome not only among Theosophists, among whom he inaugurated groups for Healing Service, amongst Spiritualists whom he was constantly serving at the Grottrian Hall, and at the College, and among his New Thought and Adult School friends with whom his thoughts on life and culture were readily shared.

We remember him at the College as the man of gentleness and wisdom, the first healer who shared in its work at Holland Park and whose room long after he left to undertake work of his own, held a fragrant atmosphere which was felt by many.

To-day, in his visible absence, many will turn in thought to that goodness and strength and to the Power he drew upon in time of need, and a response from him we may be sure will not fail.

LETTERS TO THE EDITOR

The Editor,
DEAR MADAM,

Since you invite comment on the script "Adios," it may be worth noting that the writing has more than a "rhythmical quality" and aims consistently at decasyllabic blank verse throughout. It is not wholly surprising that the script-mind should lend itself to extemporisation in almost correct (albeit somewhat clumsy) blank verse, written at high speed; among our ancestors who could not write, those who were poets regularly gave utterance to extempore verse, and it seems as though the bards of old times put themselves into something like a condition of semi-trance "bemused" inspirational state in which rhythm and assonance became the natural vehicles of exalted feeling.

Yours faithfully,

82 North End Rd., N.W.11.

KENNETH RICHMOND.

July 14th, 1936.

The Editor,
DEAR SIR,

I have read with interest the script "Adios" which appears in the July number of *PSYCHIC SCIENCE* and on which you invite comment.

It is an extraordinary production and strongly conveys the impression of being the product of a mind of the Tudor period, but whether fact or fiction I should not care to say. Is it the authentic voice of the surviving spirit of Queen Bess, living over again some of her earth memories, or is it an imaginary dialogue based on fact, a literary effort of a mind of that period?

One would like to know more of the living writer of the Script and of the Tudor house in which it was written. Had the house or the locality any particular associations with Elizabeth and/or Hatton? To publish the script without this information robs it of much of its interest and I am sure readers must be very curious to know.

It brings to mind a somewhat similar echo of a bygone age (the Stuart Period) which appeared in *PSYCHIC SCIENCE* of January, 1928 and which I consider the most striking and fascinating thing which has ever appeared in the *College Journal*. I refer to Haddon's story received through table-tilting.

W. HARRISON.

[There is no record of either Queen Elizabeth or Sir Christopher Hatton having had any connection with the house in question.—Ed.]

A TRUE DREAM.

[Many current newspapers, *The Star*, *The Evening Standard* and others, have given much space recently to readers' stories of true dreams. These we cannot verify, but the following from Major Cross, one of our

members, adds to the large body of evidence which has accumulated on this subject and we thank him for supplying us with this experience.]

Wyke Hall,
Gillingham,
Dorset.
9 : 8 : 36.

DEAR MRS. HANKEY,

The following case of prevision or dreaming true may or may not interest the College.

Dramatis Personæ :

Webb, our butler.

Mrs. Archer, the cook.

Mrs. Burton, the mother of my farm tenant who lives opposite and employs Leonard Ford as a farm hand.

About Monday or Tuesday last, 3rd. or 4th of Aug., Webb had a dream that Len Ford was dead and told Mrs. Archer about it. She replied, "Oh no, it must be old Mrs. Burton."

As in most of these cases, they passed it off as rubbish. On Sat. morning the 8th Aug., Mrs. Burton came over and told Mrs. Archer that Len Ford had been knocked over by a motor bike and that there was no hope for him.

He died the same day.

I gather that Webb did not know from his dream, how the boy met his death, but only that he was dead.

The interval between the dream and the event was 3 or 4 days.

Yours sincerely,

J. K. C. CROSS.

Webb knew Leonard Ford only slightly, also Mrs. Burton.

August 11th, 1936.

DEAR MAJOR CROSS,

Thank you for your letter of the 9th inst, with the account of the dream prevision. This is remarkably interesting. Has Webb had any previous experience in 'dreaming true'? Not necessarily with such dramatic matter.

Would you object to our mentioning this case in PSYCHIC SCIENCE if the Editor agrees?

Yours sincerely,

MURIEL HANKEY, *Secretary.*

Wyke Hall, Gillingham.,
Dorset.

14 : 8 : 36.

DEAR MRS. HANKEY,

Webb is very vague, but seems to have had some minor experiences of dreaming true before.

I should not object to having the matter mentioned in PSYCHIC

SCIENCE if the Editor would find it of any value. It is of course, only one more of hundreds of its kind, and doesn't go one inch to prove survival, though adding to the interest of our subject.

Yours sincerely,
J. K. C. CROSS.

Thorncroft,
Warlingham,
Surrey.

29 : 8 : 36.

The Editor, PSYCHIC SCIENCE QUARTERLY.

DEAR SIR,

I have read with interest the article in the July PSYCHIC SCIENCE QUARTERLY on an experiment in control by Post-Hypnotic suggestion, and I recognize the value, indeed the absolute necessity, for carefully thought-out and comprehensive experiments on a far larger scale than anything that has been attempted to date. Mr. Cuddon's hypothesis based on this one experiment seems to me premature, to say the least of it, and I incline to the view of the Editor that it is not very convincing.

A well-known hypnotist (I refer to the late Mr. Alexander Erskine) in his interesting *A Hypnotist's Case Book* definitely states that in his opinion mediumistic trances belong to a different order of experience, or should we say a different strata of consciousness. The case of Mrs. Piper should be borne in mind, for her communications were produced in deep trance and she was hardly suggestible under hypnosis. Professor William James tried to hypnotise her but could only get very simple ideas transferred in that condition. There was no equivalent between the voluminous utterances which were made to sitters and the brief ones made under hypnosis.

Is it not the case that during the Meurig Morris trial a well known psychologist in giving evidence stated that he had tried to hypnotise the medium but without success?

Would it not therefore be of great value if some well known and reliable trance mediums would submit themselves to be hypnotised at the College, in order that the results of the hypnotic trance could be compared with the mediumistic trance in a number of instances, when it should be possible to get valuable data which would enable us to formulate a sound hypothesis on this subject.

It appears to me that this should be a big advance in our knowledge of the mediumistic trance.

Yours faithfully,
R. V. DENHAM.

NOTES BY THE WAY

Our Vice-President, Mr. Denis Conan Doyle, was married in August to Princess Nina Mdvani and we offer both our hearty congratulations. The bridegroom had but recently recovered from a severe motoring crash in Ireland from which he had a marvellous escape.

We are also glad to learn that Lady Conan Doyle is much better in health.

* * * *

College members who know Miss Key ("Ethel"), one of our office staff, and who have appreciated her charming and patient courtesy on all occasions, will offer her congratulations on her recent marriage. She was the recipient of many beautiful gifts from the Council and from individual members. She will continue for a time her valued work for the College.

* * * *

Major C. H. Mowbray, our Hon. Director of Research, proposes to publish a volume of his experiences in the Autumn, to which the Rev. Drayton Thomas contributes a foreword. Some of these have appeared in *Light* and were greatly appreciated by readers; as many of the experiences took place with College mediums, the book is assured a hearty welcome from our members.

* * * *

Major Mowbray was responsible for the introduction of Brig. General G. C. Kemp, C.B., C.M.G. (late R.E.) to an interest in psychic study, by arranging for his first sitting with Mrs. Barkel. The passing of General Kemp early in August leaves our ranks poorer. His work for Healing at the London Spiritualist Alliance was the crowning effort of that devoted service to his fellows for which he was distinguished.

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Another loss is felt in the passing of the Lady Mary Loyd, a Life Associate of the College. The transition of our friend and Healer, Mr. W. S. Hendry, is noted more fully elsewhere in this Journal.

* * * *

Miss Helen MacGregor and Miss Margaret Underhill have spent the summer in England and intend to return shortly to Florence. Their work of the last few years in diagnosing, in healing, and teaching, is most welcome to groups composed of many nationalities, who find in these trained seers, guidance and inspiration not provided elsewhere in the beautiful Italian city.

We congratulate our friends on the ability and perseverance they

have shown in continuing this regular work, the effects of which may be very far reaching.

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The wider interest in Healing is reflected in a letter from a friend who recently visited Milton Abbey, Dorset, where the Rev. John Maillard has opened a centre for Spiritual Healing. She describes the beautiful house and grounds and equipment, and the great interest that is being shown by many Church members and others in this courageous venture. We note, too, that the Archbishop of York has commissioned a woman psychologist, Miss A. Graham Ikin, to work in his province in conjunction with the medical profession and the clergy in the treatment of psychogenic ailments. Her work will be to bring together "those who practise psycho-therapy and those who, as pastors, give spiritual guidance." We trust that the effort will be conceived in no narrow spirit, for the Healing Power knows nothing of theological barriers and can be found in strength in the most unlikely persons.

* * * *

The World Congress of Faiths held in London in July, was a fine example of the wider spirit which is so much needed. At one gathering out of many, such different personalities as a distinguished Japanese Buddhist, a fine Moslem woman speaker, and Rom Landau, author of *God is my Adventure*, were the speakers, each giving their contribution on "The Spiritual Ideal." The last speaker took occasion to mention psychic and occult studies as one way by which many modern men and women had found new light upon spiritual problems.

* * * *

The Second Annual Report of the International Institute for Psychical Research is to hand. It provides, in a speech by the Chairman of the Council, Mr. J. Arthur Findlay, a remarkable record of work accomplished during the year, under the charge of Dr. Nandor Fodor, the Research Officer. The Institute and its equipment of apparatus for Photographic Research may be used by all societies who wish to obtain visual demonstration of phenomena.

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Accompanying the Report is *Bulletin III* of the Institute, "An Enquiry into the Cloud-Chamber Method of studying the Intra-Atomic quantity." This courageous effort to establish the claims made by Dr. R. A. Watters, of Reno, U.S.A., that an "immaterial body" was revealed when various small animals were photographed by him at the moment of death, has not been successful. Mr. B. J. Hopper, M.Sc., a young scientist who undertook the experiments, has to give a verdict of "Not Proven," and correspondence with Dr.

Watters has not been able to resolve the difference demonstrated by experiment. The Institute undertook the tests in the interests of the larger aspects of Psychic Science, at great labour and expense, and are, as far as we know, the only Society in the world which has endeavoured to establish Dr. Watters' claim, first published in 1933.

* * * *

The thanks of the College are due Mrs. Hewat McKenzie, Mrs. Mason, Mrs. Fairclough, Mrs. Hankey, Mrs. Done, Mrs. Hodgkin, Mrs. Matthes, and others for gifts of flowers. These are always welcome for the beautifying of the College rooms. We are also grateful to Mrs. McKenzie for a silent electric fan which has been greatly appreciated during the hot weather, and to Mr. C. Clerk for decorative vases and a reproduction of a water-colour. We have also to thank Mrs. McNeill for the loan of a bookcase and table. With the great increase in the number of Library books the former is especially useful. We still have need of such furnishings as household linen, and we should find particular use for an oak dresser for the display of books on sale. If any member possesses such an article of furniture that is standing unused, we hope this need of the College will be remembered.

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The additions to the Library this quarter have been largely increased owing to the kindness of Mr. George Hendry, through whose courtesy some of the books from the personal library of Mr. W. S. Hendry have passed into our own collection.

* * * *

In July M. de Meck sent several interesting psychic documents and photographs for the inspection of the College Council members. Unfortunately he was prevented by indisposition from being present himself but his friend Mrs. Watson explained the nature of each exhibit and the circumstances under which each was obtained. One very interesting photograph of a partial dematerialization M. de Meck has presented to the College, and this can now be seen in the Lecture Room.

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Members will be glad to know that Mrs. Bertha Harris will pay a further visit to the College in October and December. Her work during her last visit showed no falling off from the high standard we had learned to expect from her.

* * * *

We learn with regret that Mrs. Garrett leaves England again at the beginning of this month. She has been all too brief a time with us on this occasion, her arrival in London having been delayed by her three months' serious illness in the Spring. Although she

was unable to resume general sittings, Mrs. Garrett has done some very useful work of a scientific nature at the College. It is valuable to have a sensitive who lends herself so freely to investigation along these lines, and it is to be deplored that we allow her to slip away again so soon. Her only lecture in England was given at the College on July 23rd, and is reported in full in our present issue.

* * * *

During the summer a small group of earnest members held a Prayer Circle for Peace. This may be resumed in the Autumn, and anyone interested in attending is invited to write to the organizer of the Group, c/o the College.

* * * *

A member, interested in the welfare of the College, has generously offered to donate £25 to the General Purposes Fund, in order to reduce the Bank Overdraft, provided that nineteen others members will donate a like amount, or if the remaining £475 be subscribed in larger or smaller sums.

* * * *

A report has reached us of the death in September at Graz, of Frau Silbert, the famous Austrian medium. This was noted in *The Star* of 4th September.

Her visits to the College are gratefully remembered by many, and in her frequent subsequent correspondence with us, she constantly recalled the pleasure it had given her to visit England. She had been in delicate health for some years. A review of her mediumship will appear in our January issue.

* * *

Karl Rothy, the Buda-Pesth investigator, kindly reports tests of the electrical radiation of the human body, with Count John Berényi, a well-known Hungarian writer, who last year, discovered that he had the power to produce electric discharges from his hands. He submitted to examination by scientific and medical men, who took all suitable precautions. A compass needle was affected, also a needle in a closed glass tube, and a Neon lamp was illuminated. The action of the Count's watches are also interfered with, to the surprise of the watchmakers. Considerable exhaustion is said to follow the experiments.

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Furnished bed-sitting rooms are now available at the College at moderate charges for Country Members visiting London. Particulars may be obtained from the Secretary.

BOOK REVIEWS

WHAT GOD MEANS TO ME

By Upton Sinclair. (Werner Laurie, 5/- net.)

This is a tract for the times, or a confession of faith, however the reader may like to view it. Upton Sinclair has proved on many occasions and in many of his works that he has moral courage of a high order, which during his whole career has been at the service of those who are exploited by the abuse of Capitalism or suffer from the neglect of society.

In this volume he reveals to us the mainsprings of his conduct, the faith by which he has lived and worked for the many causes he has championed. As a boy he had mystic visions, and he hungered and thirsted for righteousness, with very little help from religious teachers or professors. In his *Candid Reminiscences* he has told us of these early struggles.

This book, he realises, will not be welcome to his Rationalistic friends; the use of the name of God will offend them, but to him this name, though it can not be defined, sums up the well-spring of joy and hope and interest in his fellows which has animated his life. When he wrote *Mental Radio*, his record of telepathic experiences with his wife, Craig Sinclair, he was told by his publishers that his general reading public would be alienated; instead he found a new public, opening up correspondence from many lands.

He tells us of his many experiments in search of healing cures when medical relief failed; Couéism, Christian Science, Magnetic Healing. all successful on occasions though he would not commit himself to endorsement of all claims made under any system. Again and again he urges others to seek within themselves for a similar guiding light to his own, which must be sought for and held with similar sincerity of purpose, and on many pages he makes a plea for a scientific interest in Psychical Research, for laboratories and equipment such as have been provided so lavishly for other sciences. It is laymen who have done the pioneer work in this direction but it is too great a subject to be left to sporadic effort for ever, and is the next line of approach to revealing more of the working of man's soul.

"Religious people distrust psychic research, finding it undignified and materialistic. They prefer to rely upon the revealed word of God. But there have been many revelations, and I am forced to assume that God wishes me to use the powers He has given me, to judge them, and accept those which seem to accord with the facts. It is especially hard to see how Christian churches can be hostile to the study of psychic phenomena, since both the Old and the New Testaments are full of witches and angels and devils, familiar spirits, foul spirits, unclean spirits, warnings and prophecies, apparitions and visitations, not the least of them being Jesus' own appearance to his followers after death."

These are plain words which many are voicing to-day. How long will science and religion continue to turn a deaf ear to the appeal of sincere laymen ?

B.Mc.K.

FIRES OF BELTANE

By Geraldine Cummins. (Michael Joseph, 7/6 net.)

The name of Geraldine Cummins is known, wherever there is an interest in psychic matters, as the writer of outstanding automatic scripts. But in *The Fires of Beltane*, a novel of her own Irish countryside, she gives us evidence of natural creative power in her normal consciousness, and proves that the years of concentrated psychic work have not impaired her gift.

She has told us, however, elsewhere, that the writing of her novels and dramatic work involve hard labour, and that the ideas do not flow with the ease which characterises the scripts, which seem to impose no conscious creative labour upon her mind. We cannot compare these two aspects. The scripts flow in a bold spate of words, powerful, dramatic and compelling, carrying the reader along in the full tide of the happenings of the early Christian era or as in the *Road to Immortality*, and *Beyond Human Personality*, in the grip of the communicator Frederic Myers who unfolds the mountain-top view of man as he continues his progress after death.

The *Fires of Beltane* takes its name from an ancient usage which marked the first of May, the day of the Sun God and sometimes of St. John's Eve in all Celtic countries. Miss Cummins has herself been present at this memorial in her childhood and youth in Ireland, and seen the fires "gleaming like stars on the hills near my home." The story develops in a simple Irish setting, enveloping us in the mist and the beauty of the Irish landscape and has interest and charm in every page, though I never sense the power which lies behind the scripts.

Norah Keogh, the heroine, a simple girl of good stock, has herself a share of the mystical intuitions of her race and these she trusts for guidance as to her material affairs. "For Norah there was something more than common sense, a world of fancy, of vision, a state of happy grace, that no speech could explain, no words describe." In the quiet of the hills, she thought she had on several occasions seen the Virgin Mother in her robe of blue. Once after her loved father's death she was conscious of Her presence and rose comforted from her grief.

But of none of these things could she speak, except to the priest who called them fancy and to her friend the old blind fiddler who played and sang to her, and who knew the visions were true for her and not invented deceit for self-glorification. But he knew, too, the evil side of these things, and that on the moors there were strange forces which might grip the sensitive girl, and he fears for her. One day at the altar stone on the hills, where the annual rites were held, "he waited, watched, gave himself to receptivity and in a little was looking beyond his blind sight, listening for the extra-sensuous intimation that hearing and thought could not dull or defeat. It did not tarry long. Some

element of foulness in the fragrant air, a feeling of gathered evil that reason grappled with in vain, that wisdom could not meet and master," drove Owen, his body trembling and shaking, away from the spot. Norah's trust in her visions brought her a chequered career; the following of her psychic fancies was not enough to save her from disaster and her faith and hope departed in the dark days. But later in life, though the visions did not come again, a sense of the goodness and love which had followed the ups and downs of her life came back to her heart. "Perhaps it was as well, these were the real things."

A charming story, gathering the reader into the life of a sensitive soul who finds a way to conquer the evil which surrounds her. I hope it may have many readers.

B.McK.

PSYCHICS AND MEDIUMS

By Gertrude Ogden Tubby. (Messrs. Rider & Co., 5/-.)

The author of this book was for many years Assistant Secretary and Secretary of the A.S.P.R., during Prof. Hyslop's Presidency. Her experience has been great and in this volume are found some results of this experience. Every chapter contains something of interest and something of value. Sound advice to the would-be medium is given in the chapter devoted to the development of mediumship, and everyone who desires to experiment should read *How to conduct a psychic séance*.

The author's definitions of "psychic" and "medium" will not meet the approval of all, for she says that psychics are those who use their gifts for their own satisfaction, whereas mediums are those who endeavour to serve others by the exercise of their gifts.

Like many other investigators, the author considers that "memories" and recognitions of places visited for the first time are capable of a psychic explanation without having recourse to the theory of Reincarnation.

S.O.C.

TWIXT EARTH AND HEAVEN

By Annie Brittain. (Messrs. Rider & Co., 5/-.)

In this little book, Mrs. Annie Brittain has made a valuable addition to that already large section of psychic literature, personal experiences. Hers are well chosen and interesting. Some are good examples of that type of phenomena which has but one logical explanation—the spirit hypothesis.

To those who have experienced her mediumship and enjoyed her friendship the book will be an excellent souvenir.

A.N.H.

THE POWER OF KARMA.

By Dr. Alexander Cannon, M.D. Messrs. Rider & Co., 5/-.)

In this volume Dr. Cannon writes on many subjects, and although he writes with an air of authority he fails to convince us of the accuracy

of many of the statements. He is at great pains to show that the hypnotic state is superior to the trance condition of mediums, but his statements regarding mediums make it evident that he has had little first-hand experience with the best sensitives. He says that "The Spiritualistic world has quite a mistaken conception of what people are like, what they do, and so forth," and, referring to a description given by a clairvoyant, "Hypnotic subjects have pointed out that the grandmother was some 29,000,000, or more miles away." Again, on p. 120, he states "Some of our best mediums have confessed to me in private that they can control to some extent what comes through," and he adds "What a confession to make!" As our "best mediums" are not unknown, such a statement should be amplified or withdrawn.

The book is full of quotations, one entire chapter—that on "The Rationale of Spiritual Healing"—being devoted to a letter from a reader of one of his former books. He quotes a Hindu as saying, "We live on rice and most of us are satisfied with one meal a day. We can devote all the remainder of our time to mental culture. You Westerners are all stomachs, and we are all brain." To those who know India this makes strange reading.

The author relates (p. 32) an instance of a lady who recognised a place she had not previously visited in the physical body, especially a farmhouse where she said she had once lived. This was recounted as proving the possibility of remembering a former life. The farmhouse however, was not built until after the lady's birth, so Dr. Cannon states that "it would appear that the lady had been able to describe the house by means of the sense perception we call psychometry." Others might give a different explanation.

On p. 40 the author states that one of the ways of obtaining descriptions of past lives is to hypnotise the subject and take the memory back. On one occasion I was present at such a demonstration given by Dr. Cannon and as the "subject" said that she had, in a former incarnation, been a love-bird, I was not impressed.

It is a pity that when remarkable incidents are recorded there is so much mystery surrounding the persons and places mentioned. We read of E— Castle, of Major X. and of an incident related by a nameless friend regarding a soldier R— who was told to go to — Street and to a town C—. As R— was the recipient of certain secrets and was enabled to recover the use of the symbols and articles familiar to the priests or Isis, we should like to know more about him.

The spelling of Indian and other names is not only often incorrect but varies in the course of a few pages.

S.O.C.

THE TEACHING OF PLATONIUS. (Second series)

By Harriet Dallas. (Pub. by Marshal, Jones, Co., Boston, U.S.A.)

The teachings in this volume are communications received through an unprofessional medium, Mrs. Dora Drane, whose name is not familiar to me.

Mrs. Dallas, has recorded these carefully and has by means of

questions, elucidated further aspects of the wisdom with which they deal. The medium has, I think, from the internal evidence, come through the Eastern schools of thought, for many of the words of the Greek master who communicates, closely resemble the wisdom to be found in the aphorisms of the Hindu Patanjali.

I find the work good and extraordinarily free from mere verbiage and as Mr. Bligh Bond, who writes an introduction and apparently knows the first series says, "The appeal of The Teachings of Platonius (to an increasing circle) rests I think entirely upon the intrinsic worth, the intellectual honesty and convincing common sense, which in union with real spiritual value is contained in it."

Wise guidance on Healing is given and on Intuition called, "the Highest Memory and the Mother of Intelligence." The book is beautifully produced and will be treasured by its readers.

B.McK.

OTHER BOOKS RECEIVED.

THE PROBLEM OF RE-BIRTH. (To be reviewed later.) Ralph Shirley. Rider & Co. 5s.

FROM HEAVENLY SPHERES. Wm. Morris, Th. May Hughes. Rider & Co. 3s. 6d.

L'INSTINCT. César Porto. Libraire José Corti, Paris. 15s.

ISIS UNVEILED. Vols. I and II. The Complete Works of H. P. Blavatsky. Rider & Co. 15s.

MIRRORS OF LIFE. J. Deighton Patmore. Greater World Association. 3s. 6d.

(The profits from the sale of this book will be used to provide free treatments and health lamps for the very poor.)

MIRACLES AND ADVENTURES. M. St. Clair Stobart. Rider & Co. 8s. 6d. (Illustrated.)

This cheap edition of Mrs. Stobart's autobiography is particularly welcome ; it brings within the reach of the average individual a book that is worthy of a place in every library.

THE TWENTY-THIRD PSALM IN SILENCE. Evelyn Whitell. L. N. Fowler & Co. 1s. 6d.

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